

WEIZMANN MEMORIAL ISSUE 8 PAGES

TUESDAY, NOVEMBER 2, 1954

THE JERUSALEM POST

PRICE: 100 PRUTA
VOL. XXX, No. 8084

CONSOLIDATED ASSETS EXCEED 75 MILLION POUNDS
24 BRANCHES THROUGHOUT THE COUNTRY
At Your Service
THE PALESTINE DISCOUNT BANK LTD

Marginal Column

BY MOSHE LEVIN

PRECINCT Leader is the busiest man in thousands of American communities today. Lawyer, merchant, shoemaker, grocer — he is all of these and more. This game of politics is his hobby, and in playing it, he performs a civic duty in "getting out the vote," for his Party, naturally. Precinct Leader receives no pay for the job; he has been doing this for years and it is in his blood. When he does an exceptionally good job during a hard fight, Ward Leader slips him a $20 bill and a fifth of good Bourbon.

●

LAST night, election eve, Precinct Leader had 10 or 15 of his helpers over at the house to make final preparations for the big day. After a snack (it's the same every year — sandwiches, potato salad and sauerkraut) and a drink (straight rye for the men, ginger ale for the women), Precinct Leader opens a fresh box of expensive Havanas and after the men lights up, the long and very confidential meeting begins around the oval table in the dining room. He announces that there are 1,500 eligible voters this year, of whom a third are registered as Republicans, and a third Democrats. That means the election will turn on getting out the Independents. He then turns to his card index file and divides its contents among his helpers. On the cards are noted the names of the Independents and the doubtful Party members who must be contacted individually and convinced of voting the "right way."

●

THE first serious question on the evening's agenda is the weather (a subject over which the Party exercises little control). The Weather Bureau reports cloudy and cold — the same forecast for the past 10 years. Precinct Leader shows concern, for if it rains there are about 20 citizens so sensitive to colds they will require the Party to send cars for them or they will not appear at the polls; these are in addition to 50 or more who have made riding to the election station a prerequisite in the exercise of their franchise. Someone reminds Precinct Leader that Ed's automobile will be unavailable this year, because Ed went over to the other Party when he was given a job at City Hall a few months ago. That, in turn, reminds one of the housewives present that her 14-year-old son Bobby is ill with measles, and is not available to push doorbells ("My father says you should come to vote now."), or call for old Mrs. Jones who for the past five years has come to vote on Bobby's arm and might now accept the arm of a boy from the Opposition.

●

PRECINCT Leader has his worries all right. It takes until 2 a.m. and a midnight snack of his wife's delicious pumpkin pie and coffee to work out the answers. Through the long meeting, neither Mr. Eisenhower's magnetism nor Mr. Stevenson's epigrams play any part in helping him out of his difficulties.

●

AT 7 o'clock this morning, Precinct Leader walks half-way down the block to Johnny Richardson's private garage where the voting machines are set up. He pins a flashy Party badge on the lapel of his new pin-stripe suit, and wears a wide, optimistic grin similar to that appearing on the picture of the candidate in the oversized button. He dons his election day fedora for luck (his wife wanted to throw it away years ago) which he keeps for this particular occasion since it "won" him a landslide in 1932. The autumn air is crisp, and in the garage he makes sure that the election clerks, shivering next to an electric stove, are provided with hot coffee and doughnuts. Except for half-an-hour off for lunch, Precinct Leader spends the whole day and evening inside and outside the polling place, chatting unceasingly with his assistants on the weather, asking for reports on "how things are going" in neighbouring precincts, and slapping on the back every elector he recognizes, however vaguely. He mentions to the Precinct Leader of the opposite Party (whom in a spirit of good fellowship he has had up to the house for a drink) that "it's a pocketbook election," meaning that the stress is on economic issues, and nationally the Democrats will win in a sweep. Our Precinct Leader may or may not be a Democrat. He shows an objective interest in the national scene — he has a non-partisan faith in the incumbent President and other holders of high office—; his all-consuming, do-or-die effort in this "most critical election in the nation's history" is focused on the candidates in his own bailiwick.

●

AT 9 o'clock tonight, before he goes to city Party H.Q. to drink to victory or drown his sorrow, Precinct Leader is on hand with pad and pencil in the garage to hear the stern-faced Elections Officer (a bank teller) intone in a monotonous voice the results as they appear on the opened backs of the machines. Precinct Leader scowls, grins, doodles, and calculates as the results reach him. And when they are all in who can say whether victory was won because of President Eisenhower's magnetism, Mr. Stevenson's epigrams, or Precinct Leader's lucky election day fedora?

Jerusalem, November 2.

Exports Up 54% In First Seven Months of '54

An increase of 54 per cent in the value of Israel's export trade in January-July compared with the corresponding seven months of 1953, is recorded in a 15-page report which has been released by the Export Department of the Ministry of Commerce and Industry. The total value of exports for the period under review was $58.2m. compared with $37.8m. the previous year.

Industrial exports accounted for $18.6m. compared with $11.8m. in January-July 1953, a rise of 58 per cent, while agricultural produce exported earned $31.2m. as against $18.9m. in 1953, an increase of 65 per cent.

An improvement was recorded in the amount of citrus fruit juices exported, though the decline in the overseas demand for concentrates continued. A 33 per cent rise in the export of foodstuffs, however, was 35 per cent less than the marked increase shown in the corresponding period of 1953. Overseas sales of alcoholic drinks, cocoa and tomato puree and juice rose, but the export trade in chewing-gum, biscuits, halva and olive-oil fell compared with the previous year. Beer appeared as an export item for the first time in July.

Auto Sales

The export trade of Israel-assembled automobiles registered a 100 per cent increase in the first seven months of this year and the value of metal products exported rose by 158 per cent. The best-selling lines were kerosene-stoves, refrigerators, typewriters, electrical equipment and transformers, razor blades, domestic ware, steel-wool and screws.

Cement and plywood were the principal items responsible for the 103 per cent jump in the value of building materials exported. New lines included celotex and masonite. The 100 per cent increase in chemical exports was mainly due to the trade in pharmaceuticals and paints.

Tires fetched $1,151,383 during the first seven months of 1954 compared with $93,182 during the corresponding period last year.

The 136 per cent increase in the value of light industry exports included cosmetics, glass — which registered a 300 per cent rise — religious appurtenances, books and watches.

The drop in the amount of textiles exported continued, especially curtaining, underwear, trousers, coats, rainwear and nylon hose.

Potash Outstanding

The export of potash was outstanding, realizing $347,514, while phosphates earned $44,435. Exported for the first time, a 99.9-ton shipment of chalk fetched $3,300.

Exports during the first nine months of 1954 amounted to IL.25,017,000 according to the $1=IL.1.80 rate and IL.70,046,000 according to the actual prevailing rates of exchange. In the corresponding period in 1953 the total was IL.16,169,000 (IL.45,267,000).

Imports during the same period this year amounted to IL.78,101,000 (IL.316,671,000). Last year, they totalled IL.75,156,000 (IL.179,868,000).

ISRAEL OIL STOCK

NEW YORK, Monday (INA).— A total of 750,000 Common shares of the Israel-American Oil Co. were offered at $2.50 per share here. The transaction is being handled by Bear, Stearns and Co.

French Paratroopers To Halt Algerian Terror

ALGIERS, Monday. — Premier Pierre Mendes-France ordered three battalions of paratroopers to Algeria tonight after terrorists had launched a coordinated, lightning two-hour attack that killed 12 persons and wounded 30 in the first major wave of violence to sweep France's most important North African possessions.

Interior Minister Francois Mitterand had dispatched three companies of Republican security guards to the area earlier, but feeling that they were not sufficient to handle the outburst, had asked the Premier for the parachutists. The three battalions number 1,800 men, making a total of about 2,400 dispatched to the spot.

Governor-General Roger Leonard announced that "measures of protection and repression called for by the situation have immediately been put into effect."

'Perfect Calm'

An official communique later in the day said that "perfect calm" now reigned throughout Algeria. It was believed that the attacks were caused by nationalists to focus world attention on their claims for independence.

In the attacks, one officer and two soldiers were killed at Kenchela and Batna, two towns about 80 kms. south of Constantine. Two night policemen were killed in the Kabylie region. Police were also attacked at other points.

In Krouba, terrorists sprayed machinegun bullets at a sentinel. At Conde Smendou in the Constantine area, 10 terrorists shot up the local police station and fled before the gendarmes could fire back.

Heavy Losses

Millions of francs worth of damage was caused in Algiers, Bousarida and cities in the Constantine region, while heavy losses resulted in Boufarik, where a vast fruit cooperative was razed. Police reported 30 bomb and fire attacks in the Constantine area.

Terrorists also attempted to blow up Radio Algerie, the principal radio station in the country, while another bomb went off near an electrical control station on a quay in the port of Algiers. *(Reuter, UP)*

PEKING CALLS FOR 450,000 RECRUITS

HONGKONG, Monday (Reuter). — Communist China today started a campaign to add 450,000 men to its armed forces by the end of February, according to the Peking "Peoples Daily," official organ of the Chinese Communist Party.

It said today marked the beginning of the recruitment of men aged between 18 and 22 "until in the course of time more and more citizens will have served in the armed forces and be ready for calling to the colours when war breaks out."

The paper did not say whether compulsory military conscription was being used to enlist the extra men.

BARTUR OFF TO PARIS

Mr. Moshe Bartur, Director of the Economic Division of the Foreign Ministry is flying to Paris today to negotiate a new trade agreement with France. The previous pact expired in July and was temporarily extended for four months. By the time this period lapses, it is hoped that the new agreement will be signed.

Shops to Shut in Tax Protest

TEL AVIV, Monday. — It is expected that over 40,000 privately owned business establishments throughout the country will close between 11a.m. and 3p.m. tomorrow in a protest strike against "the heavy burden of taxes and the methods of tax collection." The Middle Class Association, the Chamber of Commerce and the Kiosks Organization today joined the Merchants Association in instructing their members to close shop.

Restaurants, cafes and kiosks will reopen tomorrow at 1 o'clock "in order not to inconvenience the public," while over 1,000 stores affiliated to the Cooperative Centre will not close at all. A great number of these stores are the only retail shops in immigrant villages and centres, which thus will not be affected.

The strike is taking place 30 days after the suicide in Jerusalem of Israel Sinai who left a note blaming high income taxes for his decision to take his life. It is intended "to create public opinion that will demand changes in tax laws, the end of discrimination against the self-employed, and the establishment of a workable relationship between tax collectors and tax payers," the secretary of the Merchants Association, Mr. E. Gousman, told *The Jerusalem Post* today. The strike is a protest against all tax burdens, he said. The report of the Witkon Committee cleared income tax authorities of responsibility, for Sinai's suicide.

The president of the Merchants Association, Mr. S. Peristein, M.K., in a statement to *The Jerusalem Post*, pointed out that the Witkon report had agreed that increased rent, municipal rates, Arnona, and other dues had contributed to Sinai's financial distress.

Public protest meetings will be held at 11.30 a.m. in all towns from Safad to Beersheba. Mr. Gousman and Mr. B. Weinstein, of the Middle Class Association will speak in the Mograbi Cinema in Tel Aviv.

Migdal Ashkelon merchants decided not to strike, as the Income Tax Commissioner had agreed to recognise a committee elected by them and to review their complaints.

An immediate reduction in income tax and municipal rates was necessary for small independent businessmen, Mr. Gousman said, since they could not shoulder the present level of taxation. A way must be found to organize payment of arrears, present and advance payments which are now asked of the taxpayer all at the same time, he added.

Keeping Accounts

Mr. Peristein, in his statement, saw in the Witkon report "a first step towards improving the position of independents who earn up to IL.3,600 a year." He especially welcomed the recommendation that taxpayers may appeal to the chairman of the Execution Office. At the same time, he maintained that no work tools whatsoever should be foreclosed.

Mr. Peristein and Mr. Gousman called on the income tax department to rule authoritatively whether they wanted independents to keep accounts. The authorities call for accounting books, as the Witkon report recommended, but often when merchants do have books, the authorities disregard them, claiming that they are not correct.

A spokesman of the Cooperative Centre stated that they objected to the strike on the grounds that adjustments in tax machinery could be achieved by other means. He believed that the strike was planned for political ends.

The Secretary of the Tel Aviv Labour Council, Mr. E. Schechter, at a meeting of the Council's Secretariat today, warned the Merchants Association not to take any action tomorrow against cooperative stores and Tnuva shops, which will remain open.

India Formally Gets French Enclaves

PONDICHERRY, Mopday (Reuter). — The settlements founded in India by France two centuries ago were taken over by the Indian Government at a 15-minute ceremony here today.

The inhabitants of Pondicherry, Karikal, Mahe and Yaran totaling 320,000, came under Indian jurisdiction after six years of negotiations which culminated in an agreement signed on October 21.

Pondicherry which has belonged to France intermittently since 1674 is the most important of the settlements handed to India. Situated on the east coast south of Madras it has a population of 221,000.

M. Pierre Landy, a French Foreign Ministry Official and Mr. Kewal Singh, Indian Commissioner-designate of Pondicherry, signed the instrument of transfer in a small room of the Governor's residence.

France still holds legal sovereignty over the territories until a *de jure* transfer takes place. Citizens must first freely decide their future nationality.

China Bombs Chiang Isle; Invasion Seen

TAIPEH, Monday (UP). — Swarms of Chinese Communist planes bombed tiny Tachen Island today in the first aerial attack against an island held by Generalissimo Chiang Kai-shek since the fall of China.

The Nationalist Defence Ministry, which announced the attack, said that the Communists had dropped more than 40 bombs. It claimed that one plane had been shot down.

The Nationalist garrison on Tachen, 300 miles north of Quemoy, was alerted for a possible invasion. Military sources on Formosa have expressed fears that Tachen might be the first on the Communist invasion list.

Chinese Communist MIG's have been reported over Tachen, Chiang's northernmost outpost, in increasing numbers in the past few weeks.

Communist artillery on Toumen, a small island just north of Tachen, also shelled the Nationalists for four hours today, a spokesman said. The shelling was described as heavy.

Today's bombing coincided with the visit to Formosa of Maj.-Gen. Roger M. Ramey, Commander of the U.S. 5th Air Force. He is making a three-day inspection of Nationalist air power.

RAF Smashes Forest Hideouts of Mau Mau

NAIROBI, Monday (Reuter). — Royal Air Force bombers, and troops using anti-aircraft guns and mortars, launched a massive attack against Mau Mau terrorist gangs in the forest near Mount Kenya today.

The anti-Mau Mau forces went into action at noon with aircraft using "blind" bombing technique against targets selected from aerial photographs where terrorists were believed to be lurking. The anti-aircraft guns firing shrapnel shells were also used against ground targets in the forest.

SEARCH FOR SHAH'S BROTHER ABANDONED

TEHERAN, Monday (UP). — Court officials intimated today that the air search for the missing plane with Prince Ali Reza, the Shah's brother, aboard, has been abandoned and only ground searching parties will continue in their task.

Certain officials at the same time expressed fear that the search may be fruitless as the plane may have crashed in the Caspian Sea.

Tax Chief Welcomes Witkon Report

"The Witkon Committee's report is an example of objectivity shown by people who understand the problem of Income Tax implementation in Israel," Dr. Theodore Brish, Acting Income Tax Commissioner, told *The Jerusalem Post* last night.

The report, published on Sunday, cleared the Income Tax Department and Collections Office of charges that they had not dealt properly with the affairs of Israel Sinai, the Jerusalem confectioner who committed suicide and left a note blaming unbearably high income taxes.

"The most outstanding feature in the whole report, Dr. Brosh added, is that the Committee saw both sides of the question. "I accept wholeheartedly what they have to say, and would like to stress our satisfaction with regard to the passages in the report clearing the officials concerned," he concluded.

It is understood that the Income Tax Workers Committee had been considering a strike in protest against what they felt was unfair criticism levelled against them in connection with Sinai's death.

Arms to All Who Block Aggression, US Informs UN

UNITED NATIONS, Monday (Reuter).—The United States told the United Nations today that it was willing to "do its part" in supplying military equipment to any nation willing to contribute troops to collective United Nations action against aggression.

The American Delegate, Mr. Charles Mahoney, told the General Assembly's Political Committee that his Government had given consideration at the highest level to developing the widest support for any future collective action.

He was speaking in the debate on a report of the Collective Measures Committee which suggested military, political, economic and financial steps for joint action against aggression. The military aid, he said, would apply to any nation unable, for economic reasons, to train, equip or transport its forces.

Mr. Selim Sarper, of Turkey, declared that past events had shown that preparation in advance was necessary in order to obtain the maximum results in resisting aggression.

Unpleasant Eventuality

"We must be prepared for an unpleasant eventuality," he added. Although it was not possible to know in advance where or when any future aggressive acts might occur, the Collective Measures Report set forth the main elements essential to deter and resist them," Mr. Sarper stated.

Sir Pierson Dixon, of Britain, supported a resolution approving the Collective Measures Report and stressed the importance of prompt and effective action in any such collective measures.

Mr. Henryk Birecki, of Poland, opposed the report, and said that it was inappropriate to approve collective security principles in view of the unanimity achieved by the Big Five on the disarmament resolution last week.

Hussein Speech Rejects Peace with Israel

King Hussein, 19-year-old monarch of Jordan, yesterday made the oft-repeated vow that his country would never enter into peace negotiations with Israel when speaking at the opening of the regular session of the newly elected Jordan Parliament. This was his second speech within less than three weeks.

He promised to "keep the Palestine issue alive," and cited among the former Government's "successes" the rejection of all Israel attempts "to force" Jordan into peace talks.

Subversive elements were charged with instigating the recent election riots "aided by the enemy." King Hussein promised that individual freedom will be granted within the framework of the law, claimed that the National Guard standard had improved, and asserted that "all Jewish aggressive acts" had been successfully checked.

Observers pointed out that the speech was even more violently anti-Israel in tone than previous statements made by the King.

Ahmed Tarawne was elected Speaker. Premier Tewfik Abu'l Huda's Cabinet will request a vote of confidence next week. *(NEARS, ANA)*

WOMAN KILLED IN BLOOD FEUD

HAIFA, Monday. — Fatmeh Shehade Ahmed, 40, was found killed by a revolver shot and knife stabs, and her daughters, Na'ami, 13, and Nami, 17, wounded in the same manner, on the Shemen beach near the Municipal refuse dump at 6.20 this evening. The two girls were not dangerously injured. Police are looking for a suspect from Maneh village, in Galilee.

Police believe that the death is connected with a murder that was committed at the same place nine months ago. The victim is thought to have been a relative of a suspect in the earlier crime.

Special Court Set Up To Try Hodeiby

Cairo Radio reported last night that the Revolution Council, following an emergency session, has announced the setting up of a special military tribunal which may judge any case in Egypt under adjudication and will try Dr. Hassan el Hudeiby, Supreme Guide of the Moslem Brotherhood, on charges of ordering the attempted assassination of Premier Nasser and plotting to overthrow the Government.

The tribunal was set up under a seven-paragraph decree which empowers it to pass the death sentence. There is no appeal against the court's verdicts. Under the decree, the tribunal can also hear the Bat Galim case.

The tribunal will be headed by the Deputy Prime Minister, Wing Commander Gamel el-Din Salem, the man who, on the outbreak of the Army revolution in July 1952, urged the shooting of ex-King Farouk.

Other members, it is understood, will be the War Minister and Commander in Chief of the Armed forces, Maj.-Gen. Abdel Hakim Amer and the Minister of Social Affairs, Lieut.-Col. Hussein el-Shafi.

A nation-wide search has begun for two men whose arrest will complete the government case against the Brotherhood. One of them, former Army Lieut.-Col. Abdul Moneim Abdul Raouf, was the "mastermind" of the Brotherhood's secret cell, according to the Minister of National Guidance, Major Salah Salem.

The other man is Yussef el-Din Mohammed Talaat, a merchant from Ismailia.

Sen. Ellender: Return Of Refugees Precludes Peace

WASHINGTON, Monday (UP).— Senator Allen J. Ellender (Democrat, Alabama) told a news conference today that there never will be peace in the Middle East until Arab refugees, who were driven from their homes in Israel, are allowed to go back.

He spoke just after returning from a visit to the Arab countries. The Southern Democrat is a member of the Appropriations Committee which votes funds each year for foreign aid.

He attacked the U.S. policy of trying to appease both sides in the Israel-Arab dispute.

He also said that Israel will never reach the stage where it can subsist economically without being subsidized from the outside. "I don't think Israel can ever be self-sustaining," he said. "I don't think they can make a go of it. Those who have aided Israel, including the Zionists, ought to know now that for Israel to continue to exist she must be subsidized indefinitely."

Sudden New Strike Hits London Docks

LONDON, Monday (Reuter).— New labour troubles spread across the London docks today just a few hours after 44,000 stevedores ended a month-old strike that crippled eight ports.

At one wharf 156 men stopped work because some of their fellow workers were dismissed for refusing to work alongside non-union truck drivers.

Word spread through the sprawling dockyard line like wild fire and before long 2,500 men and 13 ships became involved in the new dispute. Other dockers continued work but their mood suggested that unless the new trouble was settled there would be another general stoppage.

The Minister of Labour, Sir Walter Monckton, commented on the situation in the House of Commons and urged the dockers to show "moderation and a sense of responsibility." He told the Commons that the total value of imports and exports held up is about £200m.

The 25,000 London dockers had about 223,000 tons of cargo to unload from 122 ships.

MINISTERS DISCUSS REPARATIONS

The Committee of Economic Ministers connected with the Shilumim Corporation, discussed problems at its weekly meeting in Jerusalem yesterday. The Committee will continue its discussion of this matter in one of its forthcoming meetings, it was officially announced.

Egypt Tries to Stop Bat Galim Debate

UNITED NATIONS, Monday. — Egypt made an effort today to prevent the Security Council from discussing Israel's complaint against the illegal blockade of the Suez Canal by suggesting that her complaint regarding the vessel Bat Galim be left with the Mixed Armistice Commission.

This was contained in a letter written by Egypt's delegate, Dr. Mahmoud Azmi, to M. Henri Hoppenot of France, this month's Council President. The letter charged "gross errors" in Israel's last statement on the Bat Galim.

At Israel's urgent request, the Suez blockade issue is scheduled to come before the Security Council on Wednesday. Israel, referring to a report to the Council by Truce Supervision Chief, Maj.-Gen. E.L.M. Burns, charged Egypt with "obstructive tactics" in the Mixed Armistice Commission.

Denies Filibuster

Azmi said that he wished to draw attention to the errors in the Israel note "in flagrant contradiction" to the Burns report, and denied a charge of filibustering.

(No progress was made at two lengthy M.A.C. sessions because of Egyptian bickering on legalities).

Azmi's letter stated that his Government "thinks it essential that the Chairman should call an immediate meeting of the Commission, which should meet at very brief intervals, even daily, in order to rule on the important questions now pending, including that of the Bat Galim." He added that the Egyptian Government has already instructed the Egyptian MAC delegate to communicate its request to the Chairman of the Commission.

Azmi added that there was nothing in the Burns report on Egyptian "obstructive tactics" nor of any attempt to prevent any discussion in the MAC. "Finally, there is no reference in the report to a 'deliberate frustration (by Egypt) of the purposes of the Council and of the orderly procedure of the Mixed Armistice Commission,'" as quoted in the last Israel letter.

He declared that Egypt's attitude to the MAC was "dictated by the . . . desire that the Commission should follow the procedure laid down for it in order to deal successfully with the cases submitted to it and to present its report concerning Bat Galim to the Security Council." *(INA, UP)*

Egypt Envoy To Russia Resigns

CAIRO, Monday (Reuter). — Field Marshal Abdul Aziz el Masri, Egypt's Ambassador to Russia and a strong sympathizer of the banned Moslem Brotherhood, has resigned, it was announced here today.

The 75-year-old soldier-diplomat arrived in Cairo recently and was due to retire soon.

Abdul Rahman Azzam, former Secretary-General of the Arab League, said last night that he knew nothing of a Moslem Brotherhood conspiracy to seize power and ask him to head a new Egyptian Government.

The 61-year-old ex-diplomat and Minister told reporters "I know nothing except what has been said by Major Salem, Minister of National Guidance, at his press conference last night."

BORDER POLICEMAN WOUNDED

Fire was opened yesterday from across the Armistice lines at an Israel border patrol, which was guarding workers near Givat Oz, in the Megiddo district, the Army spokesman announced. Another border patrol, which arrived on the scene, opened fire and evacuated the workers. In the exchange of fire, one policeman was slightly injured.

Israel has lodged a complaint with the Israel-Jordan Mixed Armistice Commission and has demanded an on the scene investigation.

KNESSET DEFENCE C'TEE

The Knesset Foreign Affairs and Defence Committee will meet at the Tel Aviv Kirya at 10 o'clock this morning with the participation of the Minister of Defence, Mr. Pinhas Lavon.

Democrats Will Win House And Senate—'Times'

NEW YORK, Monday (Reuter). — "The New York Times" final pre-election survey today indicated sufficient Democrat gains to control the House of Representatives, but a close battle for the Senate. Correspondents reported the Democrats ahead, but margins are very close.

The soundings were completed before the eleventh-hour drive by the Republicans had reached its peak and before President Eisenhower's whirlwind 2,400-km. air tour of Ohio, Michigan, Kentucky, and Delaware which might prove decisive in the battle for the Senate.

The survey indicated that the Democrats on a most conservative basis would gain at least 12 House seats. (The present House consists of 219 Republicans, 213 Democrats and 1 Independent).

Furious Campaign

The furious last-hour campaign appears to have overcome some of the apathy among voters — and possibly to have increased Republican chances.

Snow, rain and sleet are threatening to make it even more difficult for Republicans to retain control of Congress at tomorrow's general election. Politicians at Republican Party headquarters here today scanned the weather maps as anxiously as their leader, General Eisenhower, once studied the Channel weather reports before the D-day invasion of Normandy.

The reason for the Republican concern is that the Democrats derive much of their strength from urban voters who are less likely to be deterred from voting by bad weather than the traditionally Republican farmers. The Middle West farmers often have to drive 15 to 20 kms. to the nearest town to vote.

ELECTION BROADCASTS

TEL AVIV, Monday (USIS).— The Voice of America will give extensive coverage to the U.S. elections tomorrow.

Elections returns will be broadcast on Tuesday from 0100 GMT to approximately 07.0 GMT and will later be rebroadcast over the V.O.A.'s various relay stations.

The following are the frequencies on which the broadcasts can be heard (unless otherwise indicated broadcasts will begin at 0100 GMT and continue to about 0700 GMT).
1) U.S. 9645-31.42 (0115-0245 GMT; 0245 to conclusion) 6190,48.47; 6170-48.62 (beginning 0115 GMT); 6135-48.74; 6100-49.15; U.S. Coast Guard: 238 metres medium wave.
2) Munich: 251 metres medium wave; 1734 metres long wave.
3) Salonika: 379 metres medium wave.
4) Tangier: 15350-19.54 (0715 GMT to conclusion); 11705-19.73 (same) 11735-19.82 (0630 GMT to conclusion; 11945-25.12 (0645 to conclusion); 11625-25.37 (0715 to conclusion); 11760-25.51 (0645 GMT to conclusion); 9630-30.99 (0100-0245); 0245-0615); 9640-31.12; 9630-31.19; 7240-41.44 (0100-0245; 0245-0600); 7195-41.70 (0200-0700); 7125,42.11); 7110-42.19 (0100-0600; 0600-0700); 6135-48.90; 6090-49.26 (0100-0700); 3980-75.38 (0100-06.30).

The U.S. Information Centre, 20 Bialik Street, Tel Aviv will tune in to the V.O.A. broadcast beginning 0830 local time. Interested persons are invited to visit the Library and listen in.

Hull City 4, Maccabi 0

HULL, England, Monday (Reuter). — The Israel Maccabi team was beaten 4 to 0 by Hull City, the English Second Division League football club, here tonight.

NOBEL PRIZE FOR U.S. CHEMIST

STOCKHOLM, Monday (Reuter). — The Swedish Academy of Science has decided to award this year's Nobel chemistry prize to Dr. Linus Pauling, of the U.S., informed sources here disclosed today. The prize is worth 181,648 kroner. The decision must be ratified by the Academy in its session on Wednesday.

In The Bungalows

of Hamei Tiberia, adjoining the Baths, you will enjoy comfortable accommodation, pleasant walks in the beautiful park and the excellent cuisine of our Restaurant. Our weekly and moderate inclusive terms cover full board in the Bungalow Hotel, as well as 6 Thermal baths.

Recuperate in HAMEI TIBERIA

Anniversary of Weizmann's Death

REHOVOT, Monday. — The second anniversary of the death of Chaim Weizmann, First President of Israel, will be observed here tomorrow in Memorial Square in the Yad Chaim Weizmann Memorial Project area. The exercises will also mark the 20th anniversary of the establishment of the Sieff Institute, the nucleus of the Weizmann Institute of Science, and the 37th anniversary of the Balfour Declaration, which Dr. Weizmann helped bring about.

The ceremony, beginning at 4 o'clock in the afternoon, will be presided over by Mr. Levi Eshkol, Minister of Finance and member of the Yad Weizmann Committee. The speakers will be the Prime Minister and Foreign Minister, Mr. Moshe Sharett, Mr. Israel Sieff, and Earl Jowitt, P.C. Excerpts from Weizmann's writings will be read to the assembly and Mr. I. Wilkomirsky, with choir, and the Kol Yisrael and Police orchestras will perform.

A torchlight procession of Gadna youngsters will precede the visit to the grave. An honour guard of Defence Force and police officers will be mounted.

At 10 o'clock on Wednesday morning, a youth assembly will be held in the Memorial Plaza, presided over by Mr. S. Edelman, Inspector of Schools in the Southern District, and addressed by Dr. Ephraim Katchalsky, Chairman of the Weizmann Institute's Scientific Council.

A dinner for the visitors from abroad will be given by the Prime Minister and Mrs. Sharett at the King David Hotel in the evening. On Thursday afternoon, Mr. and Mrs. Sieff will hold a reception at their Tel Mond residence.

"The germ of the Sieff Institute has flowered into the Weizmann Institute which, for quality, takes its place among its peers in the foremost ranks of scientific pioneers." This message was contained in a cable

(Continued on Page 3, Col. 5)



TO
BREMEN
One of 79 cities on the SAS route
Fly SAS

Social & Personal

President Izhak Ben-Zvi yesterday received the Inspector General of Police, Mr. Yehezkel Sahar, who reported to him on the International Conference of Police Chiefs which took place in Rome recently.

•

The Knesset Speaker Mr. Y. Sprinzak, received Mr. Arye Levavi, new Minister to Yugoslavia, yesterday, prior to his departure for Belgrade. Mr. Sprinzak also received Dr. Ezra Yoran, new Minister to the Netherlands.

•

Mr. Daniel Auster, Chairman of the U.N. Association in Israel, and Mrs. Auster, were At Home in Jerusalem yesterday to Major-General E.L.M. Burns, Chief of Staff of the U.N. Truce Supervision Organization. General Burns was accompanied by M. Henri Vigier, T.S.O. Political Adviser, and Lieut.-Col. Charles Brewster, Chairman of the Israel-Jordan M.A.C. Among those present were the President of the Supreme Court, Mr. Justice Olshan; the Director-General of the Foreign Ministry, Mr. Walter Eytan; Mayor Yitzhak Kariv; the President of the Hebrew University, Professor B. Mazar, and other public figures.

•

During the absence of Dr. M. Avidor, who is participating in a UNESCO convention in Uruguay, the post of Director General of the Ministry of Education and Culture will be filled by Mr. Y. Sarid, Deputy Director General.

•

Members of Wizo Federations abroad, and of Pioneer Women's Organization and of Hadassah, now in Israel attending a Jewish Agency seminar, were the guests of honour at Wizo's monthly luncheon in Tel Aviv yesterday, presided over by Mrs. Rebecca Sieff, President of World Wizo.

•

Mr. and Mrs. H. Krongold held a reception at their home in honour of Mrs. Nadia Eitingon-Reichert and Professor Israel Reichert after the Jerusalem Musicians Association Concert at the Y.M.C.A. last night.

•

ARRIVALS: Mr. M. Orbach, M.P.; Mr. Hurwitz, of Belfast; Mr. S. Goodman, of Bournemouth; Mr. and Mrs. P. Shapira, of London; Mr. and Mrs. A. Wix of London; Mr. H. Shine and Mrs. A. Weller, of London, on a 15-day visit at the invitation of the Keren Hayesod — U.J.A. and to attend the Weizmann Memorial observances in Rehovot (by El Al); Mr. B. A. Van Sheik, of the Netherlands; Mr. Z. Spiker and Mr. Z. Haas of Yugoslavia, to attend the Jerusalem Conference of the International Social Security Association (by Cyprus Airways); M. H. Razily, Director General of the Ministry of Communications, returning from a one-month visit to Switzerland, Holland, France and West Germany in connection with orders for equipment placed by his Ministry.

•

DEPARTURES: Mr. Meir Grossman, head of the Economic Department of the Jewish Agency, for France, Britain and Belgium; Mr. Z. Infeld, Director General of the South African Zionist Federation, after a short visit; Mr. R. Silvor, head of the President's Office and President of Jerusalem Rotary on a six-week visit to the U.S.; Professor Narandra Deva, the Indian Socialist leader, for Nicosia, on his way home after a two-week visit as guest of Mapai (by El Al).

•

Mr. Albert Picot, ex-Minister of Education in the Swiss Canton of Geneva and Councillor of the Swiss State Federation, will speak on "La Science, la Science Atomique et le Monde Moderne," at 8.30 tonight at the Centre de Culture Francaise, Jerusalem. Mr. P. de Beauvais, Acting French Consul General, will preside.

•

The next meeting of the Tel Aviv-Jaffa Rotary Club, at 1.15 Thursday afternoon, will be a business meeting.

BIRTH

DALESKI — To Ivy (née Prop) and Bill Daleski, a son, brother for Deborah, at Hadassah, Jerusalem, on October 18.

SILVER WEDDING

Mr. and Mrs. Haim Ephrony, Tel Aviv, celebrated their silver wedding anniversary on October 31, 1954.

ON THE AIR

FIRST PROGRAMME
[illegible], 249, 22.3 & 42.9 M.

News: Hebrew: 7 a.m., 1.30, 6.00, 8.15, 8.30 and 11.00 p.m. Arabic Programme (including News): 8 p.m., 8.15 & 6.30 p.m.

6.30 a.m. Service, 6.35 Exercise, 6.45 Musical Clock (R). 7.15 Melodies (R) 8.00 Close Down.

12.05 N. Music at Noon. 12.30 Housewives' Corner. 12.50 Light Music (R). 1.30 Break for Music (R). 2.30 Close Down.

4.00 p.m. Second anniversary of the death of Dr. Chaim Weizmann, first President of Israel. 7.00 Children's Hour. 7.35 Sports. 7.45 Noah's Ark. 8.25 Bible Reading. 8.45 Newsreel: Dr. Weizmann death anniversary. 10.00 Concert: "In Memoriam" (Partos); Symphony No.3 "Eroica" (Beethoven). 11.00 Close Down.

SECOND PROGRAMME
467, 400, 325, 215, 42.9 & 23.3 M.

English News: 1.45 p.m. 10.15 p.m. French News: 2.00

IMMIGRANTS' HOUR: 6.15 p.m. Programme for Yemenites. 6.30 French. 7.00 Ladino. 7.30 Yiddish. 8.00 Close Down. 8.45 p.m. Rumanian. 9.00 Hungarian. 9.15 Close Down.

KOL ZION LAGOLA: (29.3 M.): 11.15 p.m. News. 11.25 "This Also Happened." 11.30 Kol Zion Choir. 11.45 Easy Hebrew Conversations.

ARMY PROGRAMME (44.6, 216, 325 & 390 M.): 6.30 Opening. 6.35 "Bow and Arrow." 7.00 Music. 7.30 "Corps to Corps" 7.45 Noah's Ark. 8.30 News. 8.50 Dr. Weizmann Memorial Programme. 10.00 Close Down.

B.B.C. HEBREW BROADCASTS: (24.80, 24.92, 30.53 & 30.90 M.): 6.30-7.00 p.m. News. "This England." Arts Chronicle.

LAW REPORT

THE JERUSALEM POST

November 2, 1954

In the Supreme Court Sitting as Court of Civil Appeal
Before the President (Justice Olshan), Justices Sussman, Landau.
Israel Tannenbaum, Appellant, v. Hillman Ltd., Respondents. (C.A. 252/53).

STERN WARNING TO SUB-LETTERS OF FURNISHED FLATS

The Supreme Court dismissed an appeal against a judgment of the Tel Aviv District Court delivered on July 29, 1953, (C. A. 73/53) confirming a decision of the Magistrate's Court.

The respondents, Hillman Ltd., had let a three-roomed flat and garage in Rehov Pinsker, Tel Aviv, to the appellant, Mr. I. Tannenbaum, at an annual rent of IL.168. The latter subsequently sub-let the garage for IL.37 annually and the flat, furnished, for IL.900 per annum. While he was allowed to sub-let, according to the terms of his contract, nevertheless the landlord applied to the Magistrate's Court for an eviction order against him on the grounds that he was making an unreasonable profit from the flat.

The eviction order was granted on the strength of Section 8 (1) (b) of the Rent Restrictions Ordinance which lays down that a tenant may be evicted from a dwelling-house on the grounds that "by taking in lodgers, he is making a profit which, having regard to the rent paid by the tenant, is unreasonable."

The eviction order was confirmed by the Tel Aviv District Court, and Mr. Tannenbaum appealed to the Supreme Court.

Judgment

In a judgment delivered by Justice Sussman, the Supreme Court dismissed out of hand all the subsidiary arguments proffered by appellant's counsel, Mr. Salomon, and concentrated only on his main thesis: that the courts of lower instance had incorrectly interpreted section 8 (1) (b) by applying it to sub-tenants when it specifically deals only with lodgers.

Mr. Salomon had asked the court to over-rule a decision handed down during the Mandatory period in C.... 293/45 (ALR 46/225)—wherein it had been held that the word "lodger" does not exclude sub-tenant — arguing that since that decision had been based on an erroneous interpretation of the law it need not be considered as binding.

In refusing to comply with this request, the Supreme Court quoted a maxim propounded by Justice Agranat in C.A. 150/50 (P.D. 6/1005) according to which Israel Courts would not feel themselves bound by Mandatory decisions which were born of error or were founded on considerations which had become anachronistic since the establishment of the State. But, the Court continued, Mr. Salomon had not proved to its satisfaction that the above Mandatory ruling was, in fact, based on error.

On the contrary, the Court continued, it was a well-established fact in England that in the Rent Restrictions Acts on which Israel laws are patterned, the draftsmen did not adhere strictly to the letter of interpretation laws — a fact which does not prevent the judges there from unravelling the intricacies of the Rent Acts, even though it does occasionally extract from them a cry from the heart like that of Justice McKinnon, who wrote that "the horrors of the Rent Restrictions Acts... are hastening many of the judges to a premature grave."

Profiteering Stultifies Law

When examining the basic principle behind the Ordinances, which, the Court maintained, is to protect tenants at a time of severe shortage of accommodation, then it became clear that a tenant who uses his flat not merely to provide a roof over his head, but in order to exploit others, is not worthy of the protection of the law, there being no difference as to where the exorbitant rent demanded by him came from —from a lodger or from a sub-tenant. In both instances the tenant stultified the intention of the legislator which was to ensure fair living conditions for the citizen.

The Court held, therefore, that there was no difference between a lodger and a sub-tenant for the purposes of section 8 (1) (b), the aim of which is to ensure that remuneration for furnished premises be kept within reasonable bounds by exposing the profiteering tenant to the threat of eviction.

The appeal was dismissed.

Judgment given on October 31, 1954.

For the Appellant: Mr. W. Salomon, Advocate.

For the Respondent: Mr. S. Koenigsberger, Advocate.

New Plan for J'lem

A comprehensive survey of the Capital is now being made by the Ministry of Interior Planning Division preparatory to the drawing up of a new Jerusalem master plan. The plan is expected to be finished by next year, the 100th anniversary of the purchase by Sir Moses Montefiore of land outside the Old City walls.

It will be drawn up according to the city's needs as clarified by the survey, and will include the laying out of residential, business and manufacturing areas.

EMERGENCY PHARMACIES

JERUSALEM: Ora, 27 King George, 2042. Opiatka, Mahane Yehuda, 4021. TEL AVIV: Altman, 1 King George, 2791. Gilead, 192 Dizengoff, 24264. Kitajewicz, 22 Hayarkon, 2666. Hagalil, 80 Ben Yehuda, 22358. Baruch, Hatikva Qtr., 67405. JAFFA: Noga, near Noga Cinema, 81896. RAMAT GAN: Aliya, 2 Yahalom, GIVAT RAMBAM: Rambam.
HAIFA: Herzl, 43 Herzl, 6916. Anglo-American, 39 Ha'atzmaut, 3605. KIRYAT BIALIK: Bialik, 7290.

EMERGENCY PHYSICIANS

JERUSALEM: Dr. L. Romanoff, 11 Arlosoroff, 61217. Dr. L. Wislicki, 22 Metudela, 3439. Dr. Ullman, 8/22 Katamon, 5380.
TEL AVIV: Dr. M. Shaham, 1 Syrkin, 26842. Dr. N. L. Sacher, 163 Dizengoff, 26302. Dr. I. Griffel, 5 Ben Yehuda, 23496. JAFFA: Dr. Alcalai, 65 Rehov 4.
HAIFA: Dr. Rosenbaum, 31 Moriah, 2316. Dr. H. Sherman, 3 Hanevi'im 2424. Dr. Landau, 4 Mahanayim, 6822.

Where to go

JERUSALEM

★ Exhibitions:—
Paintings by Kurt Singer and "Autumn Exhibition" of Jerusalem Artists, Artists' House, 10-1, 4-6 p.m.
"Landscape painting from the Baroque to our Day." Three Parisian etchers. Exhibit of the month: Still Life "The Breakfast Table" by Abraham van Beyeren. Bezalel Museum, 9-1, 3-6.
"Conquest of the Desert" permanent exhibition at the former Israel pavilion of the International "Conquest of the Desert" Exhibition, 10-1, 4-6 p.m.
Department of Antiquities, special exhibition: Excavations of a Cana'anite Temple on the seashore of Nahariya (XVIIIth-XVth centuries B.C.E.), 25 Rehov Shlomo Hamelech. Open 9-1, 4-6.
Paintings by I. Aschheim, J. Steinhardt, M. Sima, K. Singer, H. Nahor (Lichter), and Plastics Exhibition by Puina Harel: "Nora Studio," 9 Ben Maimon Ave., 10-1, 3-6 p.m.

★ Library:—
American Library and Reading Room, U.S. Consulate, Mamilla Rd. Entrance free, 9-1; 3-6.

★ Film Shows:—
Keren Hayesod, for tourists and visitors, 11.30 a.m.

TEL AVIV

★ Lectures: —
"Picasso" — with accompanying films — Dr. Kolb, Tel Aviv Museum, 8.30 p.m.

★ Theatre:—
"Pygmalion," Chamber Theatre, Mograbi Hall, 8 p.m.
Habimah, "The Caine Mutiny," Habimah Theatre, 8 p.m.

★ Exhibition:—
Over 100 paintings by 34 Young painters Museum, 10-4.

HAIFA

★ Exhibition:—
Watercolours and Woodcuts by Mordechai Avniel, Artists' Pavilion, 23 U.N.O. Ave., 10-1, 4-7.

★ Theatre: —
"Casablan" Chamber Theatre, Armon Hall, 8 p.m.

HAZOREA

★ Exhibition: —
Paintings by Ilo Meyer-Meroz, Wilfrid Israel House. Continuing until November 21.

HERZLIA

★ Theatre: —
Habimah, "Hedva and I," 8 p.m.

RAMAT GAN

★ Zirainon: —
Circus Parade, 5.30 and 8.30 p.m.

DIANA BAR
20 Rehov Nordau, HAIFA, Tel. 4026
REOPENED
as from today, November 2, 1954
H. Stein & H. Krampel
play on two pianos.

At the Cinema

"THE 5000 Fingers of Dr. T." (Orna, J'lem), is a Stanley Kramer production, about the daydreams of a little boy (Tommy Rettig) whose mother forces him to practise the piano. In this nightmare the child's teacher (Peter Lind Hayes) becomes a kind of Dr. Miracle, whose music institute looks like a gigantic labyrinth, populated by slaves in torture chambers. The climax comes with 500 little boys playing away on a mammoth piano, and the sound does not stop until the boy's plumber-friend (Hans Conried) helps him to invent an atomic air-fix.

This Technicolor musical is off the beaten track, with imaginative sets by Oscar Sternad, choreography by Eugene Loring, and a haunting score by Frederic Hollander. The boy turns in an amazing performance and sings a sweet soprano.

Young Love

"UNE Histoire d'Amour" (Edison, J'lem), deals with a young couple (Dany Robin and Daniel Gelin) who commit suicide because the girl's parents object to their marriage. The acting of this modern Romeo and Juliet is spellbinding. There is a superior performance by the late Louis Jouvet as the stoic Inspector Blanche. The boy's father is Georges Chamarat, the unforgettable Raskolnikoff of the silent film "Crime and Punishment." The excellent incidental music is by Paul Misraki.

Hope and Rooney

"OFF Limits" (Zion, J'lem) is a funny farce about Bob Hope as a boxing promoter who is lured into the army by his tough competitors, but there discovers a new potential champ (Mickey Rooney), the nephew of a night-club siren (Marilyn Maxwell). The acting of Hope, and especially of young Mr. Rooney, is decidedly above average slapstick.

FRANGO

Young Genius

AS the seven-year-old Brooklynite in "Little Fugitive" ("Orion", Tel Aviv) Richie Andrusco has won so much acclaim here and abroad that there is hardly need to add a word about him. At a recent matinee watched by this critic all the children seemed to identify themselves completely with the boy who essentially played himself, lost for a day, completely and wonderfully, in the world of Coney Island. And children are the true judges of this film. The adults enjoyed Richie's adventures refreshed by its abundant humour and sighing for their long-lost childhood.

The achievement of a semi-professional team of three young men which shot the "neo-realistic" film on location with a budget of $80,000 should prove a lesson and a challenge to Israel movie makers.

Too Much Money

AS a multi-millionairess whose money mostly causes her troubles, Lana Turner in "Latin Lovers" ("Ophir," Tel Aviv) is one of the most desirable ladies in the world as well as one of the poorest actresses. At the end of a story which consistently offends the intellectual, a handsome Brazilian, Ricardo Montalban, finally wins both her fortune and her hand to everyone's relief.

The film might have been more enjoyable had its producers made up their minds to make a full-blossomed Technicolor musical of it instead of bringing out its unfortunate "dramatic" elements. There are shots of Rio De Janeiro in all its beauty, and the scenes that picture Latin American music and dancing are worthwhile.

D.M.

Yesterday's Press :

Report of Witkon Inquiry

Most of the papers comment on the report of the Sinai investigation which is sharply criticized by "Herut" and "Kol Ha'am" (Communist). "Herut" says that behind the scenes, pressure was exerted on the Sinai committee. The public will give no more credence to this official document than to others. "Kol Ha'am" feels that the merchants' protest strike will demonstrate the "justified anger of the middle class" which is so strongly affected by the fiscal policy of the Government. "Haboker" (General Zionist) says that the committee has done a good job, but it is not the citizen alone who is to be held responsible for delay in paying taxes; the tax system must be unified. The paper also regrets that the income tax authorities frequently make allowance for people who want to shirk their duties but do not reveal a similar measure of indulgence toward tax payers who have not paid in time through error or misunderstanding.

Strike Decision Puzzling

"Hatzofe" (World Mizrahi Union) finds the Association's decision to hold a protest strike somewhat difficult to understand in view of the conclusions reached by the investigating committee. "Ha'aretz" (Non-Party) also criticizes the decision of the Merchants Association, and says that it is difficult to accept its demand that merchants must not keep accounts. Instead of fighting the authorities the Association should have advised its members in income tax problems. However, the root of the evil is the general attitude of many citizens towards the income tax authorities, whom they regard, as the late Israel Sinai did, as an "enemy". The paper notes that Sinai did not hesitate to pay the bakers union yearly membership fee of IL.120.

"Zmanim" (Progressive) says that the behaviour of the income tax authorities in the Sinai case was more than correct and that the attempt to exploit this tragic affair for an all-out attack against the income tax authorities should be both regretted and emphatically denounced.

The impending debate on the Bat Galim in the Security Council has been postponed without regard for the fate of the ship and its crew, writes "Al Hamishmar" (Mapam). It is not purely coincidental that the debate will take place on the day after the elections in the U.S. The Abdul Nasser regime in Egypt, which is unstable and wants to direct all domestic discontent against Israel, intends to thwart the Security Council debate by protracted procedural discussions. Aggressive activity will continue along Israel's frontiers, and the Government should fight for what are its rights against the Cairo junta and its imperialist supporters. "Herut" deals with the attempt on Col. Nasser's life, calling it the beginning of the end.

Hebrew Campaign Progress Report

Over 40 Jerusalem elementary school principals yesterday heard Professor Joseph Klausner, the eminent historian, stress the importance of the Hebrew Language Campaign for the merging of the different communities. He was speaking at a meeting held by the Local Campaign Committee in conjunction with the Directors Committee. Other speakers were Mr. M. Sofer, who welcomed Professor Klausner on behalf of the principals; Mr. Z. Efrati, who called for more volunteers from the ranks of teachers; Mr. H. Kuversky, Chairman of the Local Campaign Committee, and Mr. M. Attias, Director of the Municipal Education Department.

Some 16,000 letters have been sent by the Local Committee to parents of schoolchildren, inviting them to join in Hebrew Language Campaign classes.

A study evening will be held for Jerusalem volunteer teachers in the meeting room of the Jerusalem Workers Council on Thursday evening at 6:30.

Mrs. Z. Greenberg will speak on "The Radio in Aid of the Hebrew Language Campaign."

Over 100 registration offices have been set up in Jerusalem for persons wanting to study Hebrew. Those wishing to register may do so at all schools from 10 a.m. to 12 noon and on Tuesday from 6 p.m. to 8 p.m., at the Department of Education of the Municipality in Allenby Square from 10 a.m. to 12 noon, at Beit Ha'am from 4 p.m. to 7 p.m., at the Jerusalem Labour Council and at Histadrut Clubs throughout the city.

Down on the Farm

The joint *Ulpanim* (Hebrew Language Courses) Directorate of the Ministry of Education and Culture and the Jewish Agency has decided to include work and study *ulpanim* in agricultural settlements within the framework of the Hebrew Language Campaign. Persons participating in this plan will work half a day and receive full board and IL.2.500 a month pocket money.

These courses are being conducted in Ma'ale Hahamisha, Shefayim, G'ili Yam, Mizra, Usha, Ein Hashofet and Ma'ayan Zvi. A similar course is being conducted in Ginegar in cooperation with the Histadrut's Absorption Department. All are open to registrants in the Hebrew Language Campaign.

On Company Time

BEERSHEBA, Monday. — The Harsa ceramics factory here is believed to be the first plant in the country to start an intensive language campaign. Under the auspices of the local Histadrut offices, employees are teaching their colleagues Hebrew for two hours a week. The lessons are given on company time.

TRADE COMMISSIONER FOR SOUTH AFRICA

Mr. Harry Voremberg has been appointed Trade Commissioner to the Israel Consulate-General in Johannesburg. He is to leave for South Africa within a few days to take up his post.

Mr. Voremberg was in charge of the Israel Pavilion at this year's Rand Easter Show in Johannesburg, on behalf of the Manufacturers Association.

JERUSALEM CINEMAS
At 3.30, 6.30 and 8.30 p.m.
ARNON: "Il Brigante di Tacca Del Lupo."
EDEN: Quo Vadis.
EDISON: "Histoire d'Amour."
ORGIL: I Confess, 3rd week.
ORION: Thunderbirds.
ORNA: 5,000 Fingers of Dr. T.
RON: Spartacus.
STUDIO: Maytime.
TEL OR: Payment on Demand, 2nd week.
ZION: Off Limits.

ELECTROLYSIS
(Hair removal from face, arms, legs) by American expert with diploma from New York. Fast, painless, scarless. Free consultations.
"TOVA," 9 Bet Hasses, Kiryat Motzkin, Haifa.

China's Nose-Count Shows 574 Millions

HONG KONG, Monday (Reuter). — China's oldest inhabitant is 155 years old, according to census figures reported yesterday by Peking Radio. The broadcast said that there were 3,834 people more than 100 years old in China.

The population of the Chinese mainland was 574,215,940, and if those on Formosa and overseas were included, the total number of Chinese was 601,938,035, the radio reported.

Japanese Socialists Urge China Ties

TOKYO, Monday (Reuter). — The Japanese right-wing Socialist Party delegation which recently visited China has recommended to Party leaders that Japan sign a peace treaty and non-aggression pact with the Peking Government.

It also suggested that a collective security organization including Japan, the U.S., Russia and People's China should be given "serious consideration."

Other recommendations said that Formosa should be "returned" to China, that China should be admitted to the U.N. and receive technical aid. The present list of goods embargoed for export to China from Japan should be revised, the delegation added.

In Peking today, the "People's Daily," official Communist Party newspaper, declared in an editorial that China "will never interfere" in the affairs of any other country.

The newspaper, quoted by Peking Radio, added, "China is in the midst of a massive programme of Socialist construction, a cause which, because of our past cultural and economic backwardness, requires our utmost efforts."

Moslem Polygamy In Britain Poses Problem

LONDON, Monday (UP).—The Ministry of National Insurance is now pondering the latest problem in Britain's socialized medicine scheme—how to deal with claims for maternity benefits by the wives of resident Moslems who have more than one wife.

Ministry officials confirmed a committee has been appointed to go into this question. Some 20,000 Moslems live permanently in Britain and thus must contribute to the national health service.

Mountbatten Named First Sea Lord

LONDON, Monday (Reuter). — Admiral Earl Mountbatten, last Viceroy of India, is to be Britain's First Sea Lord and Chief of Naval Staff, the Admiralty has announced.

This is the British Navy's highest service post. Lord Mountbatten will take over from Admiral of the Fleet Sir Rhoderick McGrigor in March, 1955.

GERMANS PERMITTED TO BUILD SEA-GOING SHIPS

HAMBURG, Monday (Reuter). — Germany's former largest shipbuilding firm, Blohm and Voss, received Allied permission to build seagoing ships again, a spokesman of the Hamburg city authorities said last week.

Israel Beats France In Extra 5 Minutes

RIO DE JANEIRO, Monday (UP). — In an exciting extra-time match, Israel staggered France into a 48-45 defeat in the Amateur World Basketball Championships here last night, completing the fifth night of the 12-team finals.

Israel, crushed by the Philippines, 90-56 the night before, tripped France in an overtime game which saw the French team fall completely apart.

Surprised by the opening Israel rush which carried them to an initial 11-6 lead, France turned to its giant centre Jean Paul Beugnot for a scoring punch to equalize the score. But Beugnot, who stands two metres seven, could not find the basket, missing one easy shot after another. France became nervous and lost control.

In the second half, with Beugnot out of the line-up, France pulled into a 43-43 tie with an exhausting effort. In the five-minute overtime carelessness on defence and a missed lay-up by Beugnot, who returned to the line-up, gave Israel an opportunity to clinch the biggest upset of the tournament.

During the extra time France let Abraham Schneour, captain and Israel player, slip through the defence for a successful lay-up; then Beugnot lost the lay-up again and two successful foul shots in the final seconds clinched the victory of Israel. France bore slight resemblance to the team that beat Uruguay in the opening game of the final round.

"We played very badly; Israel played with greater precision," was all French coach, Robert Busnel, would say after the game. "It was a wonderful victory. France is a great team. We never expected to win," said Israel coach David Shaltiel.

Scorers were: France: Monclar, 1 goal 4 fouls, 6 points; Rey 1 goal, 2; Haudegand, 2 goals, 4; Beugnot, 3 goals 4 fouls, 10; Desserne, 3 goals 5 fouls, 11; Grange, 1 goal, 2; Antoine, 1 foul, 1; Buffiere, 2 goals 1 foul, 5; Schlupp, 1 goal 2 fouls, 4. Israel: Schneour 4 goals 6 fouls, 14; Dan, 3 goals 6 fouls, 12; Heletz, 3 goals 3 fouls, 9; Ram, 3 goals 3 fouls, 9; Ofri, 1 foul, 1; Cohen, 1 goal 1 foul 3.

Brazil remained the U.S.' chief threat for the title by scoring an easy 57-41 victory over the Philippines. The U.S. team, the Peoria, Ill., Caterpillars, and Brazil are the only teams unbeaten in the final round. The Caterpillars were idle last night. In another final round game Uruguay downed China, 67-62, to gain its first victory in the championships. In a consolation round game, Yugoslavia defeated Peru, 89-84, also in overtime, after the score was tied, 81-81, at the end of regulation time.

The standings in the final round of the world basketball tournaments are:

Brazil, won eight points, lost none; United States, eight and zero; France, Canada and the Philippines, six and two; Israel and Uruguay, five and three; China, four and four.

Consolation round: Yugoslavia, three and one; Chile, two and zero; Paraguay, two and zero, Peru, two and two.

Beersheba to Get Sports Centre

NEW YORK, Monday (INA).—Plans for the construction of the Judge Samuel S. Leibowitz Sports Centre stadium in Beersheba was announced at the testimonial dinner here today to honour his 15 years of service as President of the United Organizations for Histadrut.

The stadium, to be operated by the Histadrut sports organization, will cost $200,000, half to be provided by friends of Judge Leibowitz, and half by the Histadrut.

Judge Leibowitz was presented by Mayor David Tuvyahu with a scroll naming him honorary president of the Histadrut's Court of Peace in Beersheba. The dinner was attended by more than 1,000 delegates representing 400 groups affiliated to the National Committee for Labour, Israel.

SWEDEN BEATS AUSTRIA

STOCKHOLM, Monday (Reuter).—Sweden beat Austria, 2.1, in an international soccer match here yesterday, after leading 1.0 at half-time.

Forward your BAGGAGE only through
"Mundus Tours"
Tel Aviv: 73 Rch. Nahlat Binyamin, Tel. 67176.
Haifa: 1 Khayat St., Tel. 67900

THERE IS A Reliable TRAVEL AGENCY IN TEL AVIV — IT'S "TEVEL"
TRAVEL TRUST LTD.
43 Rehov Lilienblum, Tel. 67851
Tel Aviv.

We THE TIBERIAS DEVELOPMENT C. LTD., hereby give notice that we have made an application to the Municipal Council of Tiberias for an "ON" Retailer's Licence in respect of the premises known as the GALEI KINNERETH HOTEL.
Dr. H. Steinfeld, Manager.

OVERSEAS TRANSPORT
Packing • Warehousing
EXPRESS SERVICE
TRANSPORT LTD.
TEL AVIV · HAIFA · JERUSALEM · NATHANIA

FREE?

EACH new and old subscriber to THE JERUSALEM POST who pays for a year's subscription in advance is entitled to the Danby-Segal (Hebrew-English; English-Hebrew) CONCISE DICTIONARY

FREE!

"This book is designed chiefly to assist the English-speaking reader in his study of Modern Hebrew. But as Modern Hebrew is based upon the language of the Bible, this book must of necessity include the whole vocabulary of the Hebrew Bible. Thus, the book will serve the reader also in his study of the Hebrew Scriptures. In addition to the whole of Biblical Hebrew, the book gives also of the vocabulary of Mishnaic Hebrew and of Mediaeval Hebrew as much as has been preserved in the speech and in the general literature of Modern Hebrew. Finally, of Modern Hebrew also the book gives all that is necessary to enable the reader to familiarize himself with the spoken and literary Hebrew of today."

★

A complete general vocabulary of the Hebrew of all the periods will be found in the Kaufman-Grossman COMPENDIOUS DICTIONARY.

SUBSCRIBERS who sign up now for 6 months can acquire the "COMPENDIOUS DICTIONARY" (Hebrew-English; English-Hebrew), for IL.8.000 (sells for IL.12)

THE JERUSALEM POST
Year's Subscription — IL.32
Six Months' Subscription — IL.16.

Israel Institute of Productivity

BEIT HADAR, REHOV HARAKEVET, TEL AVIV.
Tel. 67685.

Programme for the Monthly Group-Meeting

November 3, 1954, at the Municipal High School No. 1, Rehov Bikkure Ha'itim, Tel Aviv (side street of Rehov Yehuda Halevy and Hashmonaim, near the Kirya).

6.00—7.30 p.m. Group	Speaker	Topic
Engineers	Eng. A. Eckstein Member, Ass'n for Efficiency	Conclusions based on Attempts to control Productivity
Technicians	Prof. Gutman Institute for Applied Research in Jerusalem	Merit Rating
Time-study Engineers	Eng. H. Yaron Haifa Institute	The Case-history of industrial methods
Efficiency Experts in rural Settlement	Mr. Yitshak Wolff of the Institute	Report on the Study of Methods in Potato and Peanut Harvesting
	Mr. V.G. Latuna	Costing in Israel — Achievements and Problems
Directors and Members of the Institute	Mr. Aryeh Atir	Work — Simplification through Unit-Supervisors
At 7.30 p.m.	Intermission	
At 8.00 p.m.	Mr. M. Gerisberg Director of the Institute	Expansion of the Work to increase Productivity in Israel



MEN WHO LEAD

By Isaiah Berlin

NO ONE who spent any length of time in Dr. Weizmann's company could doubt that he was in the presence of a prodigiously endowed personality, a human being with an intellect more massive and powerful, a will stronger and more concentrated, emotions richer and more responsive, above all a view of human affairs larger and profounder, than are commonly to be found in even the most capable and successful men: in short, in the presence of a statesman of genius.

There are at least two types of political greatness, incompatible with, and indeed sometimes against each other. The first kind is that amalgam of simplicity of vision with intense, sometimes fanatical, idealism, which is to be found in men compounded of fewer attributes than the normal human complement, but those larger than life. At its best such men rise to the noble grandeur of the great and simple heroes of classical antiquity. They tend to see life in a series of simple contrasts between light and darkness, good and evil, their own sacred cause and blind or wicked opposition to it; they attract their followers by the intensity and purity of their mind, by their fearless and unbending character, by the simplicity and nobility of the central principle to which they dedicate all that they have, by the very fact that they impose some pattern so clear, so uncomplicated upon the manifold diversity of life, that other men, smaller, more troubled and more fearful, weaker, at times subtler and more intelligent than the leaders, feel liberated and vastly strengthened by the very directness and sincerity with which the unadorned central doctrine is presented to them. Sometimes the principles and the doctrine are utopian: but the leader's total self-identification with it cures all anxieties and hesitations by the sheer force of conviction with which it is held and imposed on others.

Focus of Aspirations

Garibaldi, the liberator of Italy, is a notable and very noble representative of this type. He was not clever, nor particularly wise; he understood little about politics, still less about social and economic needs; as a soldier he was an amateur, he had little education, little understanding of human beings. But he focused the national aspirations of a great number of Italians and focused them more directly, more simply, more crudely perhaps than the more sophisticated Mazzini; because he was simple, utterly brave, utterly guileless, and large-hearted and generous, and did not begin to understand the difficulties in his path, and applied very few, very primitive moral categories to all the problems which stood in the path of Italian unification, he made some of these problems disappear. Garibaldi untied no knots, but cut wherever he could with that simple sword which every Italian knew to be dedicated to the cause of Italian freedom, and to nothing else.

Such persons often stand, in a sense, outside the movements which idolize them; they are felt to be embodiments of greater virtues — and more mysterious ones — than their followers can emulate: they lead their armies to glory or to destruction, not by taking account of the obstacles in their path but by ignoring them; their faith is their strongest single attribute, the light which it casts is so intense as to obscure the unevenness and lurking dangers of the path which is being trodden, and creates the illusion of something direct, luminous and irresistible — the unique road to salvation. Such leaders tend to be somewhat inhuman — because instead of understanding the details of the lives and characters of their own and other peoples, they over-simplify, they create a radiant myth with which they identify themselves, and which their followers bear in their hearts.

This legendary quality, and this capacity for defying obstacles and dominating history by will-power and the ignoring of complexities, is a quality conspicuous in our day in, for example, General de Gaulle; there is something of it in Kosciuszko, in Kossuth, in Jabotinsky, in Tito and in Trotsky; such men become legendary heroes not merely in the eyes of their followers but in their own; and commit deeds of valour in the name of some externalized concept of themselves in which they believe and which they serve.

'Infinite Awareness'

The second type of political genius belongs to those who possess the gifts of ordinary men, but these in an almost supernatural degree. So, far from ignoring the infinite complexity of the life which surrounds them, they have an unanalyzable capacity for integrating the tiny fragments of which it is composed into some coherent, intelligible pattern. So, far from imposing their own form upon events without regard for the properties of the material, moulding it by sheer force of will-power and the passionate ideal, these latter are acutely aware of the smallest oscillations, the infinite variety of the social and political elements in which they live. Their antennae are extremely sensitive and record half-consciously a vast variety of experience; but instead of being overwhelmed by so much, their genius consists precisely in the fact that they are able to integrate them — not by any conscious process, but in some semi-instinctive fashion into a single coherent picture; and then to act in accordance with this picture in a sure-footed, morally confident, firm and supremely effective fashion, responsive to the sharpest needs of their time in an infinity of sympathetic ways.

To this type belonged such men as Mirabeau, Cavour, Abraham Lincoln, Thomas Masaryk, Franklin Roosevelt, — men whose outstanding characteristics were an unparalleled understanding of the medium which they were moulding, uncanny skill in dealing with men and situations, an unfailing sense of timing, and all those other qualities which made them so notably human, so delightful to persons of such different types, so ambitious, so seductive and so successful.

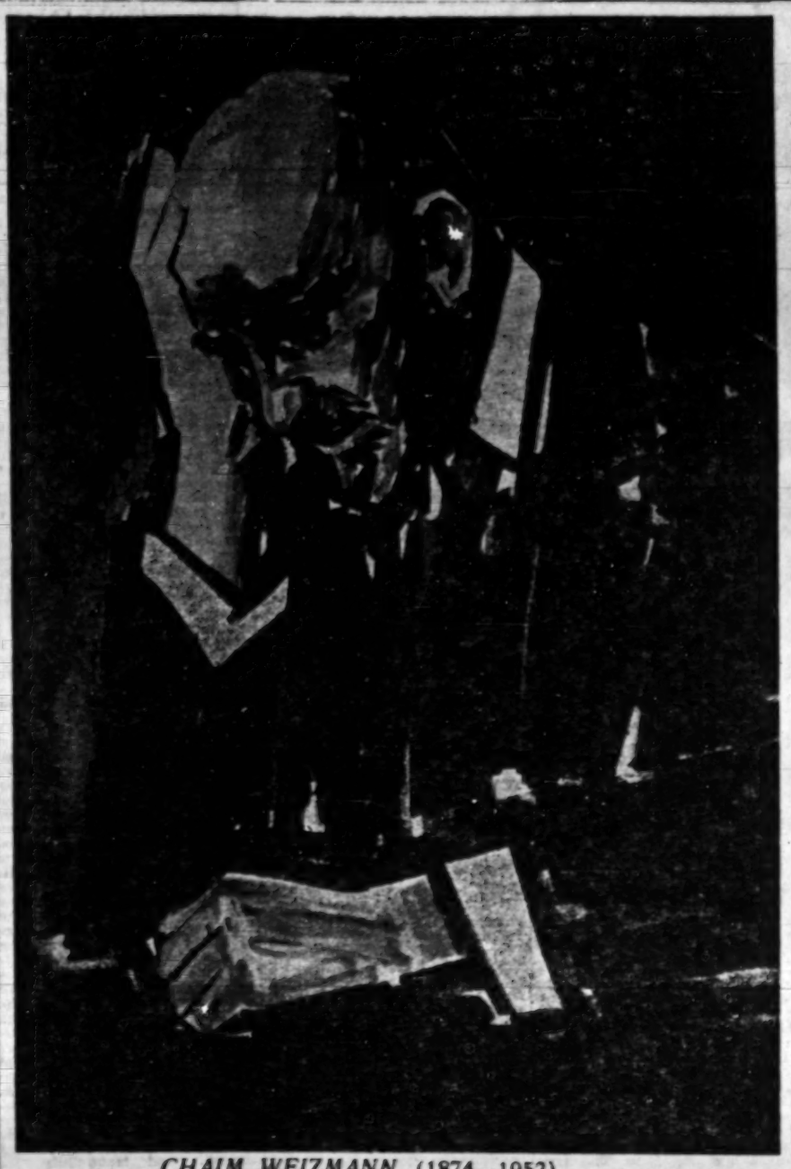
If the chief attribute of men of the first type is boldly to ignore obstacles — to ride with supreme unconcern into the heart of danger, to storm the enemy's bastions with simple and fervent faith, to believe in the triumph of their cause with sublime but somewhat inhuman fanaticism, the outstanding characteristics of the latter type are a profound and delicate understanding of the factors involved, a capacity to give the impression — (which indeed must have some truth in it if it is to be effective at all) — that they do not merely stand for but understand the aspirations of many humble persons, and understand them not merely in the sense of believing in the same ideals, but of knowing precisely where the shoe pinches, understanding the many varieties of frustration and misery from which, by means less or more scrupulous, they are trying to rescue the vast majority of those who put their faith in them. These men are regarded not with awe or religious faith, they are not figures surrounded by a kind of unearthly radiance — but with affection, confidence, admiration, sometimes not unmixed with a certain appreciative irony — a delight in their accessibility, their democratic quality, their human failings.

Both these types of political leaders have altered the history of mankind. Of the founding fathers of Israel, Theodor Herzl belonged to the first type, and Chaim Weizmann to the second. The achievements of Herzl do not need to be rehearsed. It is difficult to conceive that without him what was built could have been so much as begun. But his very strength, and the very magic of his appeal, seem to derive partly from his psychological remoteness from his own people. If one is born on the edges of the consciousness of the community, as Herzl undoubtedly was (even though his native town contained many Jews) one tends to construct an ideal which does not precisely fit the real facts, and which enables him who holds it to dramatize his task — without being trammeled by too intimate a knowledge of the real situation — and dramatize it in such a way as to dazzle even those who do know the real situation all too well, into following the man of destiny.

Herzl's 'Glamour'

Thus Disraeli — because of his love of the exotic, his very tendency to exaggerate what was least English in himself invented the splendid vision of the British Empire, and particularly its magnificent Oriental aspect, as no empirically minded, sane Englishman, with a balanced and moderate view of his own country and the world could possibly have done. Napoleon, De Valera, Stalin, came from the outer edges of the peoples to whom they gave legends of national greatness. I cannot help thinking that part of Herzl's immense "glamour," of the spell which he cast upon the Jewish masses came from the fact that he was not of them, that in a sense he did not even understand them, that he conceived an image of them which did not truly correspond to the realities of their situation, and that this purified, idealised image lifted high above their heads, in which he believed so passionately and to which he dedicated his life.

(Continued on Page 7, Col. 5)



CHAIM WEIZMANN (1874—1952)

Painting in oils by P. Litvinovsky.

LONE PIONEER

By Robert Weltsch

GREATNESS expresses itself in personal virtue and in the grace and force of personality. But a great man is also the result of historical trends and is history's answer to contemporary facts. Chaim Weizmann was a man of tremendous vigour of heart and mind, who felt that he was the bearer of an eternal message. At the same time, he was the perfect embodiment of the Jewish metamorphosis at the turn of the nineteenth century, when East European Jewry was drawn into the orbit of European enlightenment. Weizmann was the new Jew of a new era, and he suffered the fate of the lonely pioneer, admired and loved, but also distrusted and opposed. His life and political career are a moving spectacle of the dramatic clash of human impulses and inner forces, during that revolutionary phase of transition in Jewish life.

Zionism is often described as the age-old longing of the Jewish people; but in its modern reading it was, as we now understand, the creation and self-expression of one generation of Jews on the threshold of a new era. The contradictions of its birth from a combination of romanticism, traditionalism, enlightenment and apostasy were unconcealed. This is the background to Weizmann's character. Jewish life in Russia 100, and even 50 years ago represented a peculiar form of civilization, rooted in religion, with its own scale of values and ideals. It was a comparatively harmonious, closed world of intensive national feeling, separated from the Gentiles, but its nationalism was unfending itself instinctively against outside influences.

Leaders Suspect

Something of this attitude prevailed after the Jews had officially adopted nationalism and formed a political organization. Fundamentally they remained hostile or at least suspicious to outside influences, inclined to regard the man who lived — and became prominent — in the outside world as an actual or potential traitor. Jews were not alone in this respect; it often happened with other oppressed and struggling peoples, that leaders became suspect because they mixed too intimately with the surrounding world and adopted the civilization of others. This suspicion did not exclude the use of their services and, paradoxically, even admiration for those who had achieved knowledge and fame in the outside world and were accepted there as equals.

Similarly, since most leaders and founders of socialist movements were not workers, but men of middle class or aristocratic origin, influenced by ethical motives and by idealistic belief in social justice, so many national movements of backward peoples were led by men who had achieved cultural and social standing within a "foreign" nation. Assimilation to the way of life of another people enables a man often surprisingly to become national leader of his own people.

When the European enlightenment reached the backward countries of Eastern Europe, it also penetrated the thick walls of the Jewish ghetto. The old society and way of life collapsed under the pressure of new ideas. Russia was shaken by the problem of "Fathers and Sons," — as Turgeniev entitled his famous novel, — and by the dilemma between Westernization and Pravoslavism; a similar situation was reflected in the effervescence of Jewish life. In the younger generation, either materialism or European humanism and 18th century Liberalism replaced the religious thinking of the fathers. Socialism and nationalism were the contributions of the West to this transformation; but the loyalty of the Jew to his own people was not questioned, quite differently from Jewish assimilation in the West. The discovery of the "beauties of Japhet" had a tremendous impact on the Jewish mind, and linked Jewish nationalism to universal human ideals.

Fountain of Zionism

The most important historical role in this decisive epoch of Jewish history was reserved for those Jews who, deeply imbued with the spirit and the loyalty of the East-European *Stoedtel*, found their way to Western learning and became integrated into Western life — necessarily non-Jewish life — without losing their ties to their own origins. These were the men who were qualified for leadership of their nation. They were the builders of modern Zionism. This unique spiritual process could happen only once. It explains why the leaders of classical Zionism — the Zionist Pilgrim Fathers — had no successors. Shortly after their emergence, their world was totally destroyed.

The unique magic of Weizmann's personality can be traced to the background of this momentous mixture of different worlds. He was a Western gentleman of aristocratic appearance, a man of spiritual power and culture, and at the same time the son and spokesman of an old Oriental people. He had no difficulty in speaking to the *élite* of the Western world in their own language and at their own level, but at the same time he was to them a man of mystery, a remarkable man from a strange and distant world, a disturbing figure with timeless associations. Weizmann himself liked to stress this peculiarity. He felt that he carried a message from beyond space and time.

While to the World he represented the Jew who had acquired the refinements of Western culture, he was to the Jews their own man who had gone a long way to mix with the outside world and to adapt himself to its requirements. The ambiguous attitude of the Zionist movement to Weizmann between the two World Wars provides much material for the psychological study of the relations between leader and led; it also reflects the tension derived from the fact that only Jews who had reached a certain degree of assimilation were able to represent Jewish needs to the outside world.

With the Balfour Declaration and its incorporation into the Palestine Mandate, Weizmann was hailed as a national hero, but the masses who acclaimed him were mostly ignorant of the actual conditions and succumbed to romantic illusions as to what had actually happened. Inevitably, disappointment followed when the reality was revealed. Nevertheless, it was not the "masses" who met Weizmann with distrust and opposition. Throughout his tenure of leadership the masses were faithful to him and believed in his almost miraculous power. For them his name remained a symbol. The glory of Zionism rested with him, even when the political conflict

(Continued on Page 8, Col. 4)

Israel and Britain: A Policy Justified

By R. H. S. Crossman, M.P.

THERE are Jews who are still troubled by "double loyalty." Chaim Weizmann was proud of it and made it the central pivot of his philosophy and of his life's work. Of course his first love was to his own Jewish people, but he loved also the country of his adoption, and his Zionism was based on the conviction that the Jewish State in Palestine could and would be achieved by British power and be fostered by Britain in her own Imperial interests.

Before 1914, this conviction must have seemed to most experts in international affairs a piece of fantastic and mystical wishful thinking. Who could then foresee that the First World War would bring with it the destruction of the Ottoman Empire by British arms? But Chaim Weizmann foresaw it and "forefelt" it. Like all really great statesmen, he blended in his judgment cautious empirical calculation with the boldest "faith in the impossible." In his autobiography he tells us how, as a boy, he first fell in love with England as an island of democracy, an Atlantis far away in the Western ocean.

Weizmann was fortunate in that he was deprived by the circumstances of his upbringing of any patriotic feelings for Russia. He grew up a Jewish patriot without a homeland; and then, when he was a grown man and capable of mature decision, deliberately migrated to Britain and became a loyal citizen of that democracy, in the confident anticipation that the two loyalties, Israel and British, could be combined. I write the word "anticipation" because, had it not been for a tragic series of accidents, Israel would surely be an independent member of the British Commonwealth today. Not even the greatest prophet or the wisest statesman can foresee the ironic irrelevancies which history introduces into the natural order. Weizmann's double loyalty was based on an astonishingly farsighted appreciation of the shape of things to come, an appreciation falsified for a time by the grotesque irrelevancy of Ernest Bevin.

My intimate acquaintance with Chaim Weizmann was limited to the tragic years from 1946 until his death. I learned to love him and to revere him above all other men at the precise moment when the irrelevancy of Ernest Bevin broke his concept of Zionism and transformed his double loyalty to Britain and to Israel into a conflict of loyalties, in which, of course, he opted for Israel, but at the price of a broken personality. So long as he lived he could not and would not believe that Britain, his country of adoption, had sought to destroy his Jewish Homeland. Somehow or other he felt that this blasphemy must be explained away.

Belief in England

In this sense, Weizmann remained to the end more stubbornly "pro-British" than many of his British friends. I, for instance, was prepared to accept as a fact that Ernest Bevin's attitude was not an isolated phenomenon and that a large majority of both the Labour and the Conservative parties — and, indeed, of public opinion — violently supported his anti-Jewish policy. I knew from bitter experience that those of us who fought for the Israel cause in those years were a very small minority. Chaim Weizmann could never quite accept this, because acceptance would have shattered his belief in the island of democracy of his boyhood dreams. In this sense, his view of Britain was always idealized and sometimes this made his political judgments faulty. He was constantly being let down by the country of his adoption because he expected too much of it. Indeed, this was the cause of his major disputes with Ben Gurion, whose loyalty to Israel is single-minded and who therefore never saw Britain through rose-tinted spectacles.

This idealization of Britain explains one facet of his character which often surprised me. Chaim Weizmann was the most ruthlessly reasonable man I have ever known, contemptuous of those who surround what they love with a cocoon of superstition, snobbery or sentimentalism. No great political leader, to my knowledge, has ever chastened his own people as Weizmann chastened the Zionist Movement. He was always finding fault with the Jewish people, precisely because he loved them and, of those Jews who worked closely with him, few have escaped the scorpions of his often ribald criticism. Yet to us, his Gentile British friends, and to many Englishmen who were not his friends, he showed an extraordinary indulgence, seeing wisdom where there was often only platitude and forgiving stupidity and falseness which he would never have tolerated from his own people. In fact, he loved Israel but he fell in love with Britain and, as the Germans say, *Liebe macht blind*. Charitableness was not a failing of Chaim Weizmann and the English were the only people for whose weaknesses he made too many allowances.

An Allied Cause

Until the Bevin epoch this idealization of Britain proved an immense advantage to Weizmann in his diplomatic dealings with British Governments. As a people we are immune neither to admiration nor to affection. Speaking always as a Jew and for the Jews, and yet obviously proud of his British citizenship, he succeeded in making, first, the generation of Balfour, Amery and Lloyd George, and, at a later stage and to a lesser extent, the Labour Party leaders, feel that Zionism was not a foreign and exotic movement but something intimately related to our own Bible, our own history and our own Imperial interests, a cause which sensible Englishmen could support without being dismissed as crackpots.

I have often wondered whether the effect of Weizmann's services to the Admiralty has not been greatly exaggerated in the popular story of how the Balfour Declaration came to be made. Such great policy decisions are not made in exchange for services rendered. The simple fact is that this very foreign and intensely Jewish Jew persuaded leading politicians in all parties one after another to accept his assertion that a Jewish National Home in Palestine would be a "good thing" for Britain as well as for the Jews. He was able to do so because, in sharp contrast with every other top-ranking Zionist leader, he really cared about the good of Britain as well as the good of the Jews, and for this reason could not be accused of trying to inveigle the British Government into a bargain which would profit only one side in the transaction.

The trouble began as soon as it became clear that, in terms of British interest, Zionism was not unqualifiedly a "good thing." Weizmann has often assured me that before the Balfour Declaration was issued, not one of the Arab experts in the Foreign Office foresaw even the possibility of friction between what were described as "the two Semitic races." But inevitably, when Arab-Jewish tension began to dominate the situation in Palestine, it was Weizmann and, through him, the Zionist Movement that got the blame, on the ground that Britain had been tricked into an impossible commitment. And, ironically enough, it were often the more progressive men in the Colonial Service who became most bitterly hostile. After being trained to protect the backward black natives against the white settlers in the African colonies, they would be sent for a tour of duty in Palestine, equate the Jews with the whites and the Arabs with the natives, and regard it as their progressive duty to side with the latter.

In dealing with this kind of pro-Arab feeling, Weizmann had two defects. In the first place, unlike those Israel leaders who were born and grew up in the Middle East, he could not argue with the British Arab experts on their own ground. In the second place, he retained a humane but essentially paternalist attitude to backward peoples, including Arabs. To the idea that the problems of the Middle East would be solved by social revolution, or even that Arab democracy was a goal to work for in the near future, he remained coolly sceptical.

Weizmann had persuaded Balfour and Lloyd George that British interests would be served by establishing a friendly State, dominated by European settlers, north of the Suez Canal. He never moved very far from this Imperial conception of the British interest in Palestine, although during his lifetime it was gradually outdated by the march of events, both in the Arab world and inside the National Home. Jud-

(Continued on Page 8, Col. 3)

WEIZMANN and BALFOUR

By Harold Nicolson

CONFUSION or distortion of memory is most apt to occur when the events which we are striving to recollect are associated with emotional under-tones and over-tones, or when there figure in the image of things past, individuals for whom we have entertained great affection and respect. I cannot write about the early days of the Balfour Declaration, without being affected by the deep emotions aroused by the subsequent history of Zionism, or by my personal feelings for such men as Balfour, Mark Sykes and Weizmann. As a young man, I shared in a very minor way the excitements and anxieties of those ten months between February and November, 1917. In my middle age, I have watched the struggle and final triumph of the Zionist idea with much distress and much final satisfaction.

History in Making

How can I write objectively of those events? The watchman whose monologue opens the "Agamemnon" would, I feel sure, have rendered but a jumbled account of the *basis* of that tragedy. I was no more than a watchman in these events. I have retained no written record of the day-to-day occurrences; the published versions of the story have been contradictory rather than uniform; much controversy and many harsh words have obscured the actual happenings. I beg my readers, therefore, to realize that in this article, I am not claiming to write history. I am seeking only to put on paper some of the impressions which, after 37 years, remain in my mind. And, as always with me, they are impressions of personalities, of disconnected episodes, rather than of a sequence of events. I confess, moreover, that my experience of watching history in the making, has led me to be sceptical about the part played by human intention, and inclined to believe that history is generally created by "one thing leading to another," or what is called "the chain of circumstance."

The Balfour Declaration of 1917, by which the British Government publicly announced one of their war-aims was not "the establishment in Palestine of a national home for the Jewish people," did not arise from the inability of individuals to cope with the drift of events. This at least was a deliberate and carefully considered act of policy; it was a deliberate result of the concentrated will of a few very different individuals. It was the effect of the strange conjunction of such diverse personalities as Nahum Sokolow, Sir Mark Sykes, Arthur James Balfour, Lloyd George and Chaim Weizmann. It was almost by chance that I, as a young man, was swept into the orbit of these constellations.

I was a member of the British diplomatic service at the time and was working as a clerk in what was called "The War Department" of the Foreign Office. One afternoon, I was sent for by the Permanent Undersecretary and told that I was to be detached for special service with Sir Mark Sykes, who was one of the Assistant Secretaries to the Cabinet charged with Middle Eastern affairs. It was explained to me that Sir Mark was not a bureaucrat and had little experience of departmental procedure. My function was to see to it that he conducted himself more or less like a Civil Servant and did not exceed in his natural exuberance the accepted boundaries of administrative etiquette.

Gay Chief

I had met Sir Mark Sykes two years before when he was on his way to Erzerum and I was an attaché at the Embassy in Constantinople, which had not as yet become Istanbul. I had been enchanted by his gaiety and by the really wonderful imitations he would give us of a Young Turk, Vali, who had entertained him at Alexandretta. I thought that it would be most entertaining to leave for a while the day-to-day labours of a government department and to be attached to this man whose every word suggested freedom, excitement, amusement and adventure. I was not disappointed in my expectation. The 10 months that I spent with Mark Sykes were the most entertaining of my official career. My only regret was that I failed entirely to perform the function to which I had been assigned.

We were allotted an office in the basement of the Foreign Office, directly under the room of the Permanent Under-Secretary and beside what was known as "The Secretary of State's lift." When the lift hummed outside our door, we knew that Mr. Balfour had risen to his room on the first floor; when it hummed again we knew that Mr. Balfour had left for luncheon. Our office consisted of two rooms which, at an early stage of the war, had been equipped as an air-raid shelter for Mr. Lloyd George. It contained three armchairs covered in the colours of the suffragette cause, a small harmonium at which Mr. Lloyd George would sing Welsh hymns during an air-raid, and two desks, one for me and one for Sykes. The small room adjoining was given to Mr. Dunlop, who, poor man, had also been attached to Sir Mark for the purpose of keeping his papers in order.

Sykes' Unruly Papers

The papers, whatever we did, refused to be kept in order. They lived in his pockets; we suspected sadly that most of them were distributed over the trains and taxis of England; and the notes that he would scribble on them with his khaki fountain pen furnished with green ink, were illegible to all, including himself. "Now I must have meant something by that?" Sir Mark would giggle and always conclude, "Well it can't matter much anyway." It was in such conditions of genial chaos that the Balfour Declaration was drafted during those 10 months.

Mark Sykes was a gifted caricaturist. On his return from a meeting of the Cabinet, he would sit down at his desk and draw pictures of Lord Curzon, Edwin Montagu and others with their hands raised in horror. Dunlop and I would infer from these drawings that his proposal to recognize Zionism officially had encountered ministerial opposition. Then the door would open and Nahum

(Continued on Page 5, Col. 2)

A DIVINE DISCONTENT

By Israel M. Sieff

FOUR events of historic significance are being observed today: the 80th birthday of Chaim Weizmann and the second anniversary of his passing, the 37th anniversary of the issue of the Balfour Declaration, and the 20th anniversary of the opening of the Daniel Sieff Research Institute. Each of them marked the beginning of an important chapter in the history of modern Jewry and each was of fundamental importance to the historic destiny of Israel.

The three places which are closely associated with these events are Motol, London, Rehovot — each in its way symbolic of the traditions and visions of Chaim Weizmann, the first President of the renascent State of Israel.

Motol gave him the historic Jewish tradition, the deep feeling and understanding of the collective Jewish life and its significance; London, the centre of a great free commonwealth of nations with their history of liberty and justice, gave him the courage to venture, and eventually to succeed in bringing to a close the homelessness of the Jew; and Rehovot gave him the promise of the fulfilment of his dream of a revived Israel, through scientific discovery and invention, fructifying the waste and the swamp, building up industries and establishing a Jewish society based on knowledge and well-being. And it was in Rehovot with which he was so bound up in the later years of his life, that he was laid to final rest.

London and the Jews

London, the metropolis and the capital of a great commonwealth, touched upon Jewish history and destiny through another medium in the forging of which Chaim Weizmann played a foremost part: the granting of the Balfour Declaration by the British Government 37 years ago today. I think it was a notable step by the Government of Israel to have linked the commemoration of Chaim Weizmann with the anniversary of the Balfour Declaration, that dynamic factor in the realization of the Jewish State.

In writing about this eventful day, it is my main purpose to try to indicate the ideas and principles which some of us — his disciples and associates — discussed in the many talks and conversations with him, and in which he spoke of his views about knowledge and science as part of man's rightful heritage. I write of them, moreover, in order to indicate the motivations which prompted us — my wife, my brother-in-law Simon Marks and me — to join with Dr. Weizmann in the establishment of the Scientific Research Institute in Rehovot in memory of our son, Daniel.

Institute's Record

It is not my purpose to give an account and an evaluation of the achievements of the scientists of this Institute. The contemporary exhibition of scientific papers of the Institute at the Israel Consulate in London is an eloquent testimony to its multi-sided work and achievement in scientific research. I can only say that the Institute's reputation stands high in the scientific world, and that to it are drawn many of the world's most eminent scientists. It has contributed greatly to fundamental scientific knowledge, as well as to the agricultural development of this country. It has been responsible for the original opening out of the Negev, and for the discovery of much of its potentialities.

The 20th anniversary of the opening of the Daniel Sieff Research Institute must bring to us many sad, and yet beautiful memories.

We are content that we can celebrate it, for we see that the dreams which accompanied its establishment and which expressed the convictions of Chaim Weizmann and ourselves have begun to be realized, and that within two decades, out of the firmly-established nucleus of the Daniel Sieff Institute has sprung the larger Weizmann Institute of Science, to bring a still wider knowledge with its fruits, to this land, as well as to others.

THE Daniel Sieff Institute has blossomed and flourished, and, therefore, it is not out of place to consider the spirit which guided it from the beginning and the principles by which its life and organic growth have been achieved.

In 1934, Dr. Weizmann opened the door to scientific research in Israel with great hopes and unfaltering courage. He gathered round him many eminent scientists, amongst whom were many whom a ruthless dictatorship had driven from their Universities and Laboratories in Central Europe. He seemed always to be possessed of what may be called "a divine discontent." It dominated him. He was restless, proving, attempting, experimenting, pushing forward. He was both a man of ideas and a man of action. He was continually self-questioning and self-criticizing. He was controlled by a spirit which, at one and the same time, drove and informed him. Yet, whilst he was analytical and questioning he never lost his positive and constructive approach. He taught us — his associates — that the scientist the statesman and the business man should always apply the analytical and rational method to the study of their problems and should accompany them by a clear definition of the target to be sought. If one had to break down, it was in order to rebuild.

Moreover, he was able to understand and interpret Jewish history in terms of the social and cultural ideals of the Jewish State. He made us realise that the vital matter for us to understand was that we must have faith in the destiny of Israel, for without that faith, nothing could be achieved. Only by gradual and organic development of Israel's potentialities would we create the conditions to attain our goal, and of these conditions, knowledge and the search for truth and understanding were of basic importance.

Two Forces

KNOWLEDGE and understanding — these are the forces which would change men's hearts and minds, and drive away prejudice and ignorance. There can be no knowledge and certainly no understanding of it, without intellectual effort and orderly thought. The scientist's and the philo-

(Continued on Page 7, Col. 1)

SIEFF: *Research Is Divine Discontent*

(Continued from Page 5)

sopher's observations of natural phenomena must be accompanied by a desire to define and explain them. We are always anxious to understand how things happen, and then to formulate the rules and principles which govern them.

It is in man's power, and within his free will, to rise above nature, and to control its workings. Yet he is in, and part of nature and therefore finds his idealism not only as a product of his own metaphysical experience, but also as a result of the contemplation and subsequent awareness of his natural and external surroundings. Indeed, his idealism can only find its fullest and truest flowering when rooted in freedom to believe and to act. This freedom to believe is the birthright of every man, and to the Jew it is a vital necessity for it is of the very substance of his historic continuity, which, in its turn, gives him the inalienable right to claim his heritage in the Land of his Fathers.

THE idealism of the Jew illuminates the pages of his history, and through the Jewish mind there flows a driving interest in all the phenomena of nature as he tries to define and portray the nature and being of the unseen God. I believe that the essence of Jewish thought is that it is possessed of a passionate persistence which strives to uncover the secrets of nature and hold up to the developing mind of man the ever-widening fields of expanding knowledge. Nature and science — the former is the treasure-house, the latter the key that opens the door, so that humanity can find happiness in the endless blessings which are to be discovered there. Although man has the power, he is only dimly aware of its potentialities. Yet the future is full of promise.

Man's nature has not changed. It is his approach to its significance and character which is changing and developing, and becoming more understanding. As Man's knowledge expands, as his awareness of his problems deepens and widens, areas which were once hidden become clear, and new ideas and wider horizons break upon his vision.

Direct Vision

CHAIM Weizmann's vision of the character and objectives of the Daniel Sieff Institute was simple and direct. He saw his goal clearly. He saw in the Institute the beginning of true scientific research in Israel and the acquisition of knowledge and experience which would fructify the life and the spirit of the country. He had faith in the original thinking and in the integrity of fundamental research and study of the Jewish scientist; examples before his eyes were Ehrlich, Einstein, Willstater, and Haber, whose gift of his great and famous library had been of incalculable benefit to the Institute.

Weizmann also saw the Institute as a centre of scientific research which, after some years, would become a magnet for the best scientists in the world, by reason of the importance of the original work done there, and the scientific reputation of those working there. He saw scientific knowledge as a means of breaking down every obstacle which stood in the way of economic and social progress of the country, as well as a means of accelerating the application and practice of fundamental knowledge to the life of the people.

Chaim Weizmann wished to break down the walls which isolated one section of knowledge from another. He considered that knowledge should be diffused over as wide an area as possible, so that the cross-fertilization would bring a harmony of method and understanding of humanity's common objective and purpose. The harmony of method, and the awareness of a common objective and purpose, would enable the thinker to find new ways of looking at life, new questions to ask of the facts, and new formulations by which they might be ordered. The longing of the scientist is to understand and to know, but the belief that one knows must not be mistaken for truth. Science and technology push out the frontiers of knowledge and supply the methods as well as the tools with which to attempt the solution of our problems and to overcome our difficulties. I believe that we can radically change our life, our culture and our civilization for the better if we so will it.

Moreover, science and philosophy offer us a compass which, if we interpret its readings correctly, can direct us on the road to true knowledge. The doors of scientific discovery and technical invention have no magical "Open Sesame." Patient analysis, sincere interpretation and gradual advance are the factors in the endless struggle to achieve human progress.

THERE is, moreover, a great internal struggle which goes on in each one of us — namely, between truth as an objective goal and our prejudices, which are born out of our subjective emotions and reactions. This battle must be fought out by each one of us alone. To the scientist, it is an elementary principle in his intellectual integrity, without which the results of his efforts are completely vitiated. Accompanying his objective goal and purpose, as well, must be a love and understanding of humanity. The mission of every academic Institution must be to wage a continuous fight to keep alight and burning the torch of freedom and truth against the winds of intolerance and persecution, which are after all, only ignorance in action. Knowledge, and the understanding which comes from knowledge, are the most powerful weapons we can wield, in the onward battle for liberty and for the open mind. The conviction that justice is based upon truth may be the hardest fight to wage, but it is the most decisive of all.



The Platform at the Opening of the Daniel Sieff Research Institute in 1934. Left to right: Dr. Weizmann; General Sir Arthur Wauchope, High Commissioner; Mr. Abraham Shapira, of Petah Tikva; Mrs. Rachel Weizmann, the President's mother; Dr. I. Ravikovitch, Director of the Agricultural Experimental Station; Lady Battershill; Chaim Nachman Bialik; Nahum Sokolow.

The scientist must not only be a realist, but a dreamer too. In the philosopher and scientist, the stream of dreams and the strand of reality have to merge. He learns to avoid the magnetic north of wish-fulfilment and to direct himself to the true north of reality. We know too well that we are often driven off our course — away from our destination — by the gusts of ignorance and the heavy seas of prejudice and subjective emotions.

Creative Art

I HAVE mentioned the essential need for scientists to be possessed of a divine discontent, but it should never be forgotten that scientists are also artists. Their task is to get behind and beneath the problems they study, for, like the artist, their approach is a three-dimensional one, — experience, depth of knowledge and uncompromising integrity. The artist seeks and is never contented. He attacks his problems and is never finished. He is aware that his vision can be limitless, yet he must exercise the utmost self-discipline.

The artist, therefore, interprets nature and gives what he considers to be beauty. In doing so, he expresses his own human personality. Contrariwise, the scientist must forget his ego and his reactions. He has to translate nature into abstract formulas and has to make objective, not subjective, statements. The artist, though he must know his own technique, can be creative without the knowledge of nature. In him,



REBBOCA SIEFF

the divine spark, the inspiration, decides how he expresses himself.

But this antithesis between artist and scientist does not mean that great scientific discoveries can be made without the same kind of inspiration — i.e., merely by re-arranging and re-adapting fundamental ideas. The great combination is never achieved by mechanical means alone. The electronic brain, which allows of unheard-of combinations, will never make inventions or discoveries. It is the selection of one out of a thousand possibilities which makes both the great artist and the great scientist. It is the instinct for truth and order in nature, felt by men who have integrated themselves with that order, and this instinct is sharpened amongst Jews by the heritage of many centuries of search.

There is no secret in the philosopher's stone. It consists merely of the questions "Why" and "How." The scientist, like the artist, is continuously disciplining himself, enquiring, measuring, defining and finally comprehending nature, form, character, content and quality. He is never satisfied by the first responses of his mind. He knows that his only chance of getting to the heart of a problem is to keep peeling off layer after layer of preconceived notions and ideas, digging deeper into the significance of their substance. Only then can he believe that he has reached a greater awareness and a deeper understanding of the problems he is trying to solve. And even then, he knows he still has further to go.

AS my wife, Simon Marks and I walked and talked with Dr. Weizmann in 1933 in the leafy paths of Hyde Park, he propounded and discussed with us those ideas which I have outlined, as the basic foundations and unquestioned rules of thought and conduct of a scientific research Institute. He suggested that we should establish such an Institution in Rehovot, in memory of our son Daniel, who had been unable to bring his being to full fruition. Our son's zest for knowledge, and his sympathy with human beings, were about to come to flower. He was interested in the natural sciences, and we had promised him, after his graduation from the University, a research laboratory to continue the tasks in which he might then be interested. But it was not to be.

The Research Institute, built as a memorial to our son, has grown big and strong, and from the nucleus, other growths have branched out, so that the sons of many other parents may carry on, undisturbed, their search for knowledge and truth.

The talks we had with Dr. Weizmann that year gave us a new resurgence of mental



DANIEL SIEFF
(From a painting in the Sieff Institute).

strength. We were, so to speak, embraced in a mysterious power which spoke to us of the future. Our dreams took on a new form and vision, and our faith in what Jewish genius could achieve seemed to be without limitations. Such was the power of the spoken word, analyzing, projecting and constructing the scientific future of Israel. Even natural things took on a different hue and form. The tremulous moonlight, the ruffled surface of the pond, the flight of an evening bird—the movement of the people in the distance—they all seemed part of a new vision which was being opened out before us.

It is impossible to over-estimate the effect of such experiences. We were seeking solace from our grief and hurt in the thought that we could help others do that which our son could never now accomplish. Many of us seek this kind of solance, and therein find faith and encouragement for the future.

Science 'Infinite'

THESE were the promptings in our minds and in our hearts as we and our family considered Dr. Weizmann's proposals in those days. He had taught us there is nothing finite to science. In its desire to be comprehensive, it is continuously widening and pushing its horizons farther out. Therefore, its thought and work could only be provisional and tentative. Absolute final truth is Godhood: and in Israel, the land of the Patriarch Abraham, who divined the unseen God and gave the idea to the civilized world, Jews would be gathered together to bring their collective experience and wisdom to give a new inspiration to humanity and to advance mankind on the road of knowledge and truth.

Who can say what are the limits to man's ultimate discoveries? In the first Psalm, we read: "And he shall be like a tree planted by the streams of water that brought forth its fruit in season and whose leaf does not wither." Knowledge does not wither, but goes on eternally.

Institute's Expansion

OUT of the nucleus of the Sieff Institute there has developed a large and imposing Institute of Research, embracing practically all branches of the natural sciences, which probes and pushes against the banks of man's ignorance, exploring still further what is hidden in the Universe. It has been planted in the stream of Jewish learning which has its main source in the desire of the Jew ultimately to see himself face to face with God and nature.

May the Institute and its larger frame, Yad Weizmann, continue to flourish and may those who work within its gates prosper and be contented. Invisibly written over the portals of the Institute and of Yad Weizmann is a paraphrase of those immortal words from the Ethics of the Fathers:

"Where there is knowledge, there is understanding; where there is understanding, there is knowledge."



ISRAEL SIEFF
Chairman, Weizmann Memorial Committee (U.K.)

BERLIN: MEN WHO LEAD

(Continued from Page 5)

was something that in turn lifted them out of themselves, that inspired them to political action, or at any rate to the transformation of their personal lives, precisely because it emancipated them from the oppressive and crippling consciousness of their real weaknesses and wounds and humiliations.

Napoleon's conception of the French, Sir Winston Churchill's conception of England — these great imaginative creations in the name of which people are prepared to die, are not the fruit of sober realism as, for example, were Cavour's Italy or Lincoln's America, despite the passionate emotion, the heroism, the drama; and it was Herzl's very exoticism, his remoteness from the common preoccupations of mankind, his deeply romantic conception of the Jews and their past and future, the inspired, somewhat supernatural, quality of his images, that were doubtless needed to create a myth, a tradition, an immortal vision. He was tied to his people, not by the strands of real unbreakable connection, but by something born in his own intense power of political fantasy. And the fantasy became a reality because there was something in it that sprang from a genuine overmastering need, and because it did touch a central chord in Jewish experience. But Herzl remained outside — sublime, remote, an object of worship, — the eponymous hero, the demi-god of the new age.

Jewish Qualities

Dr. Weizmann seemed to me to be the exact opposite. Herzl received homage in part because, although he was a Jew, some of his qualities were those of a gloriously free, noble Gentile. Weizmann possessed characteristic Jewish qualities to the highest possible degree. He was sceptical, ironical, acute, humane, perspicacious, brilliant, and possessed a capacity for understanding both human beings and situations, given to no one else in the 20th century. He indulged in no fantasies, he was not a fanatic or a romantic or a national leader of fable. He understood his people through and through; he knew their virtues and their vices and was attached to both. Everything that was exotic, exaggerated, fanatical, obsessed, unnaturally intense, repelled his sane humorous, harmonious, realistic, generously constructed nature. He was a man of immense inward strength and tranquillity. He marched towards his goal after having calculated all the difficulties, aware of every obstacle, with due allowance for the imperfections of his own nation and for those of other peoples.

Where the "inspired" leaders burnt with a violent flame, magnetized everything round them, made people lose a sense of proportion, made them throw themselves headlon into unequal battle for the sake, very often, of the forms and abstractions — a state, a constitution, a church, liberty, independence, equality, Dr. Weizmann preserved an exquisite sense of proportion, understood things as they were, was never deluded by forms or words, or ideals into forgetting the social and economic and human realities which he desired to create, and which could easily be lost, or at any rate damaged and compromised, by fanatical emphasis upon the outer framework to which for instance Herzl paid such passionate attention.

For this reason it is difficult to identify Weizmann with political parties, just as it is difficult so to identify Cavour or Lincoln in a strict sense. Was Dr. Weizmann a man of the "right" or of the "left"? The question appears almost meaningless. He was a national leader, he believed in the *Risorgimento* of the Jews. He was a complete and unbroken personality of immense strength, dignity and political wisdom, he did not suffer from the usual Jewish disabilities, the "ambivalences," the social lack of balance, the uncertainty of what one is and where one belongs, the self-conscious vacillations and doubts and hesitations in the matter of one's proper class or outlook or profession or status. And because he was so firm and because he understood the minute elements of the world in which he was living, and moved with confidence and remarkable skill in an area dark and filled with dangers for others, he inspired uncommon confidence in people least of all disposed to feel it: in those Jews who, for one reason or another, felt it oppressive to remain such, who looked upon their Judaism as a yoke to be borne with dignity or to be laid down at the most convenient opportunity, but nevertheless always as a yoke. He impressed such people, not as other Jews impressed them by their status in the Gentile world, by being eminent in the arts or the sciences or the public life of some great European or transatlantic country, but (despite the fact that he had these last attributes also) as a representative — the representative — of the Jews and of no one else.

This extraordinary capacity for creating the illusion that in some sense there existed a fully formed nationality whose true elected representative he was, that there was not only a nation but very nearly a State, a social edifice, a Government, legislative institutions, (when everyone knew that this was not the case), the fact that a single human individual could, by being as he was, and behaving as he did, cast this spell upon foreign statesmen and assimilated Jews alike, created the greatest single exemplar of what a Jew could be if he was genuinely free.

Freed from Shame

It was this exemplar, far more than the precepts and preachings of others, that inspired Jews in many lands and made them believe that the dream could be made a reality. Tremulous, half-assimilated Jews who were, whether they admitted it to themselves or not, ashamed of being Jews — at least in some degree — in his presence were released from this feeling, ceased for a brief hour to be ashamed. Jews who needed to wear the clothes of something acutely un-Jewish — Communism, or the romantic chauvinism of some modern State, or the Army uniform of some respectable country, or membership in some distinguished social or professional or intellectual group — these Jews who normally were released only by violent "transvestism" of this kind, were miraculously restored to their human dignity, if only for a moment, by this man who offered them nothing but their own true attributes.

The success of the vehement, fanatical crusaders comes, very often, through the fact that, armed with a doctrine, or "ideology" in place of humanity and realism, they hurl themselves against apparently insuperable obstacles because they feel that they have nothing of value to lose: the "cause," the ideology is all that they hold sacred, they are remote from the sufferings of the human beings upon whom they inevitably trample, and being morally proof against human considerations, they sometimes triumphantly break through against enormous odds.

These are not the weapons of the kind of statesman to which Dr. Weizmann belonged; he relied rather upon his sense of the correlation of real historical forces — the strengths and weaknesses, the purposes and characters of the human beings and institutions with whic' he is concerned; and these are at once too concrete, too complex and too imprecise to be capable of being formulated in historical "laws" or formulae, or ideological nostrums of any kind.

I well remember how, in what seemed the darkest days of post-war Zionism, Dr. Weizmann would pace up and down in his room in a London hotel, and at each depressing report of hostility here, failure there, kept repeating, "It will not help them, it will not help them." "They" were the makers of British policy many of whom he understood and personally often liked, but thought to be behaving in a bitter and foolish way because they had lost their appetit for great, constructive designs and were engaged in saving their melting strength instead of boldly seeking (as he passionately desired them to do — and he had plans of his own to propose) to build something new on the ruins of the old. And this, he felt with his sure sense of events, was doomed to failure.

Love of Life

The natural bond of sympathy which existed between Weizmann and Sir Winston Churchill was due to the immense love of life in both (which also endeared him to Lloyd George), to the fact that they were both on the side of whatever expanded, grew, was likely to stand up, to animate and to quicken vital processes, and against all that tended towards contraction, stillness, everything which sprang from caution, hugged the shore, wished to conserve and not transform.

There was an occasion early in the war when Dr. Weizmann, speaking to the great Prime Minister who had told him of the very anti-Zionist opinions expressed to him by various of his advisers, said to him (so he told me later): "You must remember, Sir, that those who are against us, are against you too." He staked a great deal — almost everything — on this belief, and if some of his hopes were subsequently betrayed, those who denounced him as an anglomaniac and an "appeaser," whatever their justification in the immediate post-war years, were ultimately as mistaken as those who blamed Cavour for trusting the French and obtaining less for Italy, or establishing a regime less desirable, than what might have been gained by a violent republican rising with no foreign alliances. In Italy, Cavour won, in Palestine Dr. Weizmann's ideals were set aside.

Perhaps this turn of events was inevitable, perhaps this was the only way in which the Jewish cause could have been saved; yet one cannot help wondering whether, with better understanding between the two sides, and perhaps less disdain for some of his colleagues and followers on the part of Dr. Weizmann (who in this was like Parnell), the Jewish State might not have been today in a somewhat sounder political position. But these are might-have-beens, and it is unprofitable to investigate them.

If Dr. Weizmann was punished it was for his excessively close sense of reality as for his love of the English. And these two attitudes are not unconnected, since it was his distaste for the myths and drama (the very sources of Herzl's powers) that made Dr. Weizmann so deeply devoted to the English.

Weizmann believed in the English because he believed in the sane, balanced, empirical quality of their lives; in their distaste for theories and ideologies; in their respect for individuals; in their love of genuine liberty and genuine contentment; in their capacity for not sacrificing live human beings on the altar of abstractions and ideals. They responded by realizing that he was not a political agent, or a representative of an *exalté* movement, or a single-minded leader, or even an isolated great man in his own right; all this, he was, but also an authentic statesman — someone who understood the texture of public life, distinguished the trivial from the important, to whom it was not necessary to explain that which they, the English, had accumulated during centuries of ripe experience.

On the whole it was a happy marriage and it needed all the late Mr. Ernest Bevin's colossal *amour propre*, his wounded vanity, and the blindness or pettiness of his officials, to cause a breach. And when it happened, Dr. Weizmann, who could not avoid continuing to like and admire this most tolerant, most sensible, most political of peoples, could scarcely bear it. It is by now a commonplace of history that Mr. Bevin brought the State of Israel into being very much as Lord North and George III founded the United States.

Dr. Weizmann felt betrayed by his old friends in Whitehall and Westminster, he felt betrayed by the turn which events in general had taken; but nothing could alter his sense of glory in the fact that an achievement without parallel had come to crown his life. He too is now an eponymous hero — a gigantic figure standing at the head of the new history of the Jews; but the strands which unite him with his people are infinitely more intimate and human than those which stretch from the remoter, colder, heroes.

Intense and Noble

The Jews of the entire world, when he died, mourned not only the greatest of their sons in this century, (and as the years pass his figure will inevitably grow larger) but a human being whose qualities were a more intense and nobler version of their own, a being compounded of qualities which Jews and only Jews have ever possessed in the peculiar combination in which he showed them. His face, his figure, the fabulous charm of his manner, his memorable interventions in the councils of the nations, his wit, his mordant epigrams and the sublime moments of reasoned and noble indignation, his command of all the Jewish languages, his roots in the heart of the Diaspora—a Russian Jewish town; the fact that, despite his eminence in the world he sacrificed nothing — he compromised not a whit — and retained all his Jewish qualities intact, and was accepted by the world neither in spite of them, nor even because of them, but as a matter of course, quite naturally and normally, as a representative of one people among others, neither superior nor inferior, but as an equal; — all this makes his image unique in the annals of the Jews.

When Dr. Weizmann died, it was as if some personage of vast historical magnitude had passed — Oliver Cromwell or Abraham Lincoln — not an inhabitant of the 20th century. To his own people he remains a figure full of imginative humour, human, ironical, wise, amused, warm-hearted, a microcosm of all the extravagant yet not inharmonious variety of Jewish life in the last century; and with it all, a figure of more than human size, an immortal hero, someone who overshadowed his contemporaries and will continue to do so for all foreseeable time.

Isaiah Berlin, Fellow of All Souls College, Oxford, was a close personal friend of Dr. Weizmann.

NICOLSON: *Weizmann and Balfour*

(Continued from Page 5)

Sokolow, would come in asking for news.

I derived the impression that Sokolow never fully understood Mark Sykes. He misinterpreted his levity as a lack of seriousness, which was a grave misinterpretation. Although Mark Sykes was actually conscious of the comedy of life, although he would in his farcical drawings relieve the spiritual tension occasioned by the blindness of others, he possessed, as so many genial people possess, extraordinary tenacity. From time to time he would go off somewhere, seeking to persuade the French that Zionism was not in fact a device for outflanking them in Syria, seeking sometimes to persuade the Arabs that what happened to this remote *sandjak* could do little damage to the great Empire they would win.

It may have been my vanity, but I had the impression that Nahum Sokolow was rather relieved when Mark Sykes was absent, and when he could come and get such news as we could give him in the calmer, more considerate, company of Dunlop and myself. Sokolow gave the impression, not of a prophet or a politician but of a very industrious science student, who was interested, not in fantasies or irony, but in hard ascertainable facts. Mark Sykes' blustering gay manner disconcerted him. He liked sitting in our room when Sykes was absent and feeling that we really were interested in his stories about Herzl and the Uganda plan.

Sokolow's Only Smile

"Weizmann will be here next week," he said to us suddenly. "You mean the chemist?" I answered. That was about the only occasion on which I saw Sokolow smile.

Then Weizmann came. I was introduced to him, and he sat down on one of the armchairs and started to talk. He did not speak with a perfect English accent, but he spoke so well and powerfully that one immediately derived the impression that he had been educated at Winchester and Balliol. He was quite amused by Mark Sykes' jokes, but was obviously impatient to get down to business, brushing them aside politely as if they were mere overtures to conversation such as the compliments exchanged with oriental chiefs. He was persuasive, fluent, compelling. Before he left (and he made repeated visits) he would turn at the door and say "Well, Sykes, what is it exactly that we have agreed to do next?" The impression I derived of him during those early meetings was firstly that of great personal dignity. I do not think I ever met a man quite as dignified as Chaim Weizmann. I never saw him angry and have been told that when rage descended on him he could be terrific.

With us he was always imperturbable, patient, calm. There was always in his gaze, in the rather sardonic setting of his mouth, a contemptuous expression. "You know," I said to Sykes, after one of these interviews, "You know, I think Weizmann despises us." Sykes was scribbling rapidly with his khaki pen. "I expect he does," he murmured, giggling.

Years afterwards I was talking to Weizmann in the House of Commons, of which I was then a member. I reminded him of his visits in 1917 to the basement of the Foreign Office and told him what I had said to Sykes at the time. He grinned sardonically. "I don't remember," he said, "ever coming to see Sykes at the Foreign Office. Most of our conversations, in fact all the important ones, took place in his flat at Buckingham Gate." So you observe, dear reader, how unreliable is human memory and all human evidence. "But did you," I persisted, "not realize how sincere Mark was, or how great were the difficulties in the Cabinet?" He grinned again, leaning back and half closing his eyes as he pondered on that, then distant, past. "I was not contemptuous," he said at length, "I was just trying hard to be patient." And certainly, his great courtesy towards me, his constant kindness, did much to lighten, if not to dissipate, the awe which he had at first inspired.

I sometimes wonder whether his fellow Jews realized how he impressed us gentiles by his heroic, his Maccabean, quality. On one occasion, after Mark Sykes was dead, when he came to see me at the House of Commons, something horrible had happened, the prelude to the troubles which were later to ensue. I then detected another shade or tone in Weizmann's expression, added to the old arrogance and disdain. It was something far more human than anything I had noticed before: it puzzled me: then suddenly I realized that it was an expression of pain. It is a curious experience to detect anguish in the face of a man whom one had believed to be made of granite. I was distressed.

But this is not the story of the later years, when he lived to see his dream a reality, and to learn how far more gentle dreams can be than their fulfilment. I saw the warrior side of Weizmann, I only once saw the combative, the ungracious side. I was surprised, on reading his autobiography, to discover that he seemed to enjoy strife for the sake of fighting. It only made me admire the more the massive, the monolithic, self-control he manifested during those anxious months of 1917. The months which saw the birth of the Balfour Declaration. And this brings me to Mr. Balfour.

'Trying To Be Patient'

I can remember my father telling me that when he arrived at the Embassy at Berlin shortly after the departure of Salisbury and Beaconsfield, bringing peace with honour back to Downing Street, he was struck by a remark made to him by an elder colleague. "You ought to have been here," the man said, "during the Congress, Salisbury brought a young ass of a nephew with him, a school-miss Alice." That was the first mention my father ever heard of the future Prime Minister. It was an impression widely held at the time. As a young man, Arthur Balfour was frail, indolent, aloof and somewhat patronizing. It was not until he went to Dublin as Irish Secretary that he showed that under his somewhat effete manner there were several bars of tempered steel.

Essentially, he was a philosopher and an artist who did not really care for the struggles of party politics, and whose real interests were abstract speculation, music, and the company of cultivated and agreeable people. It was said of him that he "had known there had been one leenage and believed that there was going to be another." He was a poor speaker, never indulged in the arts of oratory, forgot about everything and everybody, and seemed to regard all contemporary history as of no more interest than the cabs and omnibuses passing along the street.

My judgment of Balfour is biassed by the fact that he was the most considerate of all the chiefs under whom I have served. If he happened to see one of his junior clerks looking embarrassed at a party, he would cross the room and engage him to the bewilderment of the distinguished statesmen and ambassadors who were there. Although I was never his private secretary, I was attached to him in several different capacities for several years. I came to understand that his intelligence was unequalled, his indifference largely assumed, and his kindness to young people to no small extent occasioned by his hatred of the old. Yet in our long acquaintance, I discovered that there were a few subjects towards which he did not feel dispassionately, or even rationally, at all. He loved Americans, not merely because he felt that the future of the world depended upon close relations between England and the United States, but because, I verily believe, he thought them "young."

Balfour's Loves

I have often quoted, and sometimes appropriated, a remark that I heard him make to a woman who asserted that she found it difficult to like Americans. "We all," said Arthur Balfour with his scathing suavity, "find it difficult to *like* Americans. But believe me, it is very easy to *love* them." And love them he really did.

The second cause on which Arthur Balfour felt emotionally was that of the Jews. I know that it has been asserted that he gave his weight to the cause of Zionism merely because he was afraid that the Germans were about to forestall us, or merely because he was anxious to influence powerful circles in the United States. His approach to the cause of Zionism was, believe me, far more imaginative, far less empirical, than that. Arthur Balfour was the flower of English aristocracy; he was a man of extreme culture who had lived all his life in the company of rich men and women and enjoyed all the delights which privilege combined with talent could then bestow. All this had left him,—as it should leave every aristocrat,—with a deep sense of responsibility.

Insofar as Jewry was concerned, this sense of responsibility was inflamed, as it were, by a sense of guilt. He believed profoundly that we, the inheritors of Graeco-Roman civilization and the recipients of the gentle teachin of Christ, had behaved ill to the Jews. He felt that before he died he wished to do something to atone for that great wrong.

I have often discussed the subject with his niece, Baffy Dugdale, who herself devoted



Weizmann and Balfour in Tel Aviv in 1923.

the later part of her rich life to the cause of Zionism. We agreed that the first impulse came, not from an awareness of what was expedient at the time, but from a sense of some great wrong perpetrated over centuries. We agreed that this feeling developed as the years passed, and that the Balfour Declaration became for him at the end of his life a cause to which he was prepared to sacrifice even his accustomed aloofness and equanimity.

When intervening discordance has been forgotten, as it will be, I believe that the people and the history books of Israel will accord to Arthur Balfour the honour due to one of the pioneers of their liberation.

He once said to me:

The Jews are the most gifted race that mankind has seen since the Greeks of the fifth century. They have been exiled, scattered, and oppressed. During these centuries of oppression they have been obliged to devote their great gifts to material purposes. If we can find them an asylum, a safe home, in their native land, then the full flower of their genius will burst and propagate. There is nothing like ownership of land to give a man self-respect, nothing like digging in a field to give a man dignity. The submerged Jews of the ghettoes of Eastern Europe will in Palestine find a new life and develop a new and powerful identity. And the educated Jews from all over the world will render the University of Jerusalem a centre of intellectual life and a radiant nurse of science and the arts.

Such, more or less, were the exact words he used. His vision may have been based upon hopes rather than upon realities. But was he so very wrong? I asked Weizmann this in after years. He smiled his deprecatory smile. "At the moment," he answered, "yes, perhaps he was wrong. But not in the end."

Lloyd George's attitude was less transcendental. He liked small countries, especially those which had mountains and contained places frequently mentioned in the Bible. He disliked the Turks, of whom he knew nothing whatsoever. I do not feel somehow, and I never felt, that Lloyd George's support possessed the same quality as that of Arthur Balfour.

"Yes," you will say, if you have had the patience to read to the end of this long article, "Yes, but you have told us nothing about the drafting and the signing of the Declaration." The whole business is confused in consequence of drafts and counter-drafts, expectations and disappointments. I recall only two events.

On one occasion, the Secretary of State's lift became stuck half way between two floors with Mr. Balfour inside it. Mark Sykes drew one of his more engaging sketches of Sokolow and himself climbing ladders to reach him with a document labelled "DECLARATION."

'Asylum' Scorned

The second event that I remember was the frightful disturbance that arose over the use of the word "asylum" in the original draft. We thought "asylum" a nice and comforting word. Sokolow almost wept; Weizmann treated it with scorn. "Is it," he remarked acidly, "only the lunatics among us whom you wish to help?" Glad we were indeed when we discovered the compromise formula of "a national home."

Then, on November 2, the Declaration was signed and despatched in the form of a letter to Lord Rothschild. Mr. Dunlop and I left the basement office and returned to our respective departments; and Mark Sykes went off to fight other causes, help other distressed people, until worn out with struggle and disillusion, he died in Paris, in 1919.

Now think calmly, oh men of Israel! Was the Balfour Declaration a monstrous miscalculation? After all, it was the first step in a movement which, whatever disasters may have intervened, is still for me one of the best things that I have ever witnessed.

Sir Harold Nicolson is a distinguished English author and critic.

Weizmann Across the Years: THE NATION WILL TRIUMPH

To Herzl: East and West

In 1903, young Chaim Weizmann, then 29, revisited his native Russia. The following extracts from a contemporary letter to Theodor Herzl provide not only a striking analysis of the Jewish situation on the eve of the Russian Revolution of 1905, but also penetrate to the heart of the current and future relationship between Eastern and Western Jewry.



HERZL (1903)

IT is the common belief in Western Europe that the majority of Russian Jewish youth is in the Zionist camp. Unfortunately, the contrary is true. The majority of the young generation are anti-Zionist, not because of assimilation, as in Western Europe; but out of a revolutionary spirit. It is impossible to describe the enormous sacrifices entailed yearly — one might even say daily — by joining the Jewish Social Democrats in Russia. Hundreds and thousands of young boys and girls are in Russian prisons or are being broken physically and spiritually in Siberia. Over 5,000 are now under police surveillance, which is tantamount to being deprived of their freedom. The number of victims of the Social Democracy increases from day to day — and they are at present almost entirely from the Jewish fold. These are not just young people of the proletariat. There are those who come from well-to-do families, very often from Zionist homes. Almost the entire student group have embraced the Revolution, and scarcely any of them escape their ultimate fate. We cannot enter here into the manifold political, social and economic causes which daily provide new soil and new sustenance for the Jewish revolutionary movement. We can only say that the movement has already taken hold of great numbers who are still in their childhood.

...Of course only a pale description of the tragic complexity of the situation can be given here. But you, my dear Doctor, can form your own picture of the setting in which we Zionists must work, if you envisage the contrast on the other side: a mass of which one part is Orthodox, one part petty-bourgeois, and the remainder assimilationist. This is quite apart from the *Luftmenschen* proletariat, which cannot be organized.

And now imagine yourself among the tiny number of young Zionists who combine the spirit of freedom and European culture with Jewish knowledge. On the one hand, there are the revolutionaries with their powerful argument hewn from the tragic daily reality, their ideal of personal heroism and the magnetic power which surrounds martyrdom. On the other hand, there is Zionism as it is essentially conceived and represented in Russia.

We have already spoken to the youth. Out of its limitless needs it seeks an ideal. We are deeply convinced that Zionism could give it this ideal, but we must unfortunately state with equal certainty that Russian Zionism does not do so. This youth, striving to translate the old Jewish heroism into European forms and values, finds it unfortunately in *Galut* nationalism. It sees the Jewish future in false perspective, bound up with the future of the Russian people.

... The (Zionist) Fraction acts as the intermediary between the older and the younger generations. It alone can — and in fact does — undertake the struggle against the revolutionaries. Only the Fraction is educated for freedom and social understanding. It extracts the Jewish essence from the masses in order to hammer it into European forms. Western European Zionists do not want to understand what this essence is... What is involved in the synthesis with Europe of everything in which the Jewish national spirit is creatively recorded, particularly literature, art, scientific research; and the translation of these, retaining their individual character, into modern media.

Only National Quality

We believe that this Jewish culture — being the most vital expression of the people — is not only an essential constituent of national revival. This culture is, perhaps, the only national quality, aside from the great Palestine ideal of Zionism, which can provide a stronger inspiration and a field of activity for the modern Jew, who will not be satisfied with buying a shekel but wants a more inspiring vision for life. It is perhaps the only defence that we can maintain against our opponents since we must postpone economic and political answers, for the future.

We are quite unable to grasp that apart from the national purpose — the fostering of Jewish culture — there is a great propaganda and educational purpose: to give a Jewish content to Western Jewry, and to Eastern Jewry a refinement of Judaism, bringing the two closer together. For despite the Congresses and the apparent unity achieved there, they are still as alien to each other as they were seven years ago.

...About America it is certainly better to be silent.

What makes Russian Zionism tower over that of Western Europe is its readiness for sacrifice and its spontaneous Jewish feeling which unite to form an organic Zionist force. Western European Zionism is in many respects only a purely passive nationalism which, consciously or unconsciously, partakes of assimilation in many respects.

You may find these judgments pessimistic, severe or unjust. You may, perhaps, not believe us or properly understand us. But a movement is already afoot which rebels against this kind of Zionism and will not be identified with it. Our desire is to try to prevent an inner struggle, perhaps to halt a fragmentation of Zionism.

A more intimate connection must be sought between the Jews of East and West. For this reason and for the sake of national objectives, all means must be sought to instil Jewish content into Western Zionism. The present form of Jewish community life which has been created by Zionism is an abstraction. It is through publications and institutions, especially in the sphere of culture, literature, art, science and economics, that this content can be established.

The direction of propaganda must not follow that of the petty bourgeois elements. We must devote our thoughts much more to winning over the intellectuals, and through them Jewish public opinion as a whole. In this way, Jewish capital will also be attracted. But that will only be possible if we can present the intellectuals with a genuinely modern, cultural and scientifically serious movement.

The foregoing, is not merely our own point of view, but the result of many personal experiences and observations, as well as the judgment of others. One must know both the Russian and Western European circles that we have contacted. We have had the opportunity to see many strata of our people, from the Western European salon to the masses in the ghetto, to observe, live, suffer and work among them. We have had still greater opportunities of establishing contact with all kinds of Zionist sympathizers, and with most of the significant Zionist personalities, but particularly of observing the youth, as few others have done. If our letters have often appeared distressing, we do not, nevertheless, view the circumstances pessimistically. Our anxieties have not affected our confidence or our pleasure in our work, or that of our many friends. On the contrary, what we have achieved and brought openly and unreservedly to your attention, as our leader, springs — believe us — from a deep love of our task and a readiness to work, which we are glad to do to our fullest capacity.

Fragments from a Great Life

MANY years will pass before the full length portrait of the real Weizmann becomes visible against the perspective of history of which he himself was part. For the time being, his contemporaries may observe him as he revealed himself from childhood to maturity and finally in old age in his autobiography, That is Weizmann's Weizmann. There is, too, Chaim Weizmann — I use the present tense advisedly for he is still with us in all things but in the flesh — as others saw him with sharp glimpses of insight, as Jew and Universal Man, as politician and statesman, as scientist, as leader, as friend. This special supplement of THE JERUSALEM POST, published on the second anniversary of his death, is devoted to the reflections of a number of his contemporaries, Jews and Gentiles, on his rich and paradoxical personality. They have drawn from intimate personal recollection or association a variety of interpretations of Weizmann's character and role in the making of our time. In their sum, these individual assessments of Chaim Weizmann assist in the illumination of some of the many facets of his personality at different stages of his career.

We have just set foot on the threshold of our exploration of the inner, the essential Weizmann. His death has brought to light a vast reservoir of source material, still in the process of being uncovered, and through which one day will be traced the full evolution of one of the great formative figures of this or any other century. It is too early yet for that. The new-born nation to whose rebirth he dedicated his life still struggles for survival. There are fresh wounds to be healed, old wounds to be forgotten. Much in the Weizmann papers is too intimate, too close in point of time to the personalities which they discuss and the events which they record, to be disclosed to public view. In these columns, we merely dip into the deep well of an overbrimming life to bring forth a cupful of things to be remembered with affection, with pride, with awe.

In these pages we have presented a number of passages selected from the vast treasury of Chaim Weizmann's public and private utterances across the years, which mirror his thoughts and feelings at moments of patient waiting, of despair and triumph, of failure and achievement, but always as a proud Jew with the tongue of a Jew. It has been said that a man's letters are a true reflection of his personality. If this be so, Chaim Weizmann comes ever closer to us through these molecules of correspondence and speech in the microcosm of which are reflected the wit and wisdom, polemical vigour and compassionate humanity of the leading Jew of our time. At times, we see him as "the great compromiser," at others, wearied into impatience by the obstinacy or stupidity of colleagues and opponents alike. In his epistles to the Gentiles he speaks with all the vigour and dignity befitting the Ambassador of a great nation. He lashes his own folk with whips and scorpions. And at moments of great decision, he rises to the full heights of prophetic utterance.

As one who has been charged with the custodianship of a great national legacy, it is with mingled pride and humility that I have chosen these few fragments from Chaim Weizmann's life, these Divre Weizmann, as it were, — a few paragraphs from the great volume which contains his testament to his own people and to the world.

MEYER W. WEISGAL,
Chairman, Yad Weizmann

To Zangwill: 'Siegfried and Moses'

MY plans are based materially on one cardinal assumption: that the Allies will win and win decisively. No doubt fundamental changes will take place after this war, changes which probably in their character will be determined by the principle of nationality.

England, which champions the cause of small nationalities will, I believe, guarantee the maximum amount of justice to a world tired out by this terrible war. The one nation whose position may remain unaltered is ourselves, who fight everywhere and will win nowhere...

... Here we are a nation among the nations, fighting on all the battle-fields of the world *pour le roi des prusses et des russes* in order to be treated afterwards according to the standard of civilization in each country, it is true, but always as second-class citizens. It is not altogether the fault of the other nations; it is our fault primarily, because we exist and because we have not strongly resisted all outside influences passively and actively. But, nevertheless, this historic tenacity has established our claim to a normal national existence. All the foregoing I am sure are ordinary and perhaps dull truisms *maître* Zangwill, but you will forgive me this lengthy introduction. The Jewish question ought to be raised to a higher plane...

Now, when the general reckoning is at hand, is the time to present our claim for the establishment of an organized Jewish community in Palestine. Nobody doubts our intellectual achievements, nobody can doubt now, that we are capable of great physical efforts; that all the mental, moral and physical forces of Jewry would be concentrated on a sole aim — the building up of a Jewish community, which would certainly not lag behind and stand comparison with any modern highly civilized state. There are only a few Jews who may doubt this; the bulk of the Jewish people and the non-Jewish world have no such doubts.



ZANGWILL

Further, I have no doubt in my mind, that Palestine will fall within the influence of England. Palestine is the natural continuation of Egypt and is the barrier separating the Suez Canal from Constantinople, the Black Sea, and any eventualities that may come from that direction. Palestine again lies at the junction of all the great railways... It will be the Asiatic Belgium, especially if it is developed by the Jews. Given more or less good conditions, we could easily bring a million Jews into Palestine within the next 50-60 years and would create a most effective and strong barrier. We should have a country and would relieve some pressure in Russia, relieve some in the United States and here in England, and above everything else we would cease, in moral terms, to be the homeless, however small our home may be.

How can we make this claim? What ways and means should we adopt? I would like to state at once, that at the present hour, when the guns are roaring, nobody has the right to speak, except French and Joffre. However just our cause may be, we must be patient out of respect for those who are engaged in this titanic struggle, join in the fight ourselves, or help in any way we can. But it is our duty to prepare for the moment of decision.

This brings me to a practical proposal, with which I shall deal in my next letter. If you agree with these principles, there should be no difficulty in reaching an agreement on the matter of tactics. The one question in my mind which in all frankness I should like to ask you, *cher maître* is: would you like to be our leader at this great moment of crisis?

I see this war as a struggle between Siegfried and Moses, and I believe in the indestructibility of Moses who withstood more terrible things than 17-inch guns. The wisdom and justice of the Bible will once again be honoured and perhaps the people, too, who gave the Bible to the world.

I shall await your reply with confidence. I know that you will not judge me lightly, and that you will understand that I am writing to you now at the most solemn moment of my life.

To Israel Zangwill, Oct., 1914



Two Presidents *Weizmann and Itzhak Ben-Zvi in Rehovot. At right is Gershon Agron.*

The State Will Come

WE have to assume that the State will come and act accordingly. Safety first: We have occupied about 4,000 dunams right in the North, but this is not enough. The two hundred boys whom we have sent into the wilderness will probably hold out against very heavy odds. Another 10,000 dunams could take about 800 to 1,000 more men, and when we have them in such numbers up there, the district will become safe and through it the whole of the North down to Haifa. Politically and strategically, this is the first thing to do. I have taken upon myself to instruct the J.N.F. agents to complete the purchase in the North.

The other thing to do at once is to see that enough food is grown in our settlements so that in case of emergency we could hold out. Soya beans are a complete food; they contain fat, proteins and some sugar. Add a little maize, which we can also grow, and there is no need to fear starvation. For a population of half-a-million you require half-a-million dunams placed under such cultivation. Even if we take over about 300,000 dunams we ought to feel safe, because we still have milk, millet, vegetables to supplement our diet. Apart from what we can grow, we must lay in some stores of rice and wheat and molasses. If we have molasses we have always yeast, an excellent foodstuff.

The third point on the programme is the creation of a heavy chemical industry: sulphuric, nitric, chloral acids. It is not difficult and far from costly. With that we have a basis for the manufacture of our own munitions. We can get iron and copper from Cyprus. We should have to buy steel elsewhere.

To Sir Simon Marks, April 1936

Tragedy of White Paper

THE White Paper created a gulf between the British Government and the Jewish people. When the Paper was issued, we proclaimed our uncompromising opposition to the new policy and our determination to bring about its reversal. I myself informed the, then, Prime Minister (Neville Chamberlain) of our attitude and resolution, and he said he understood me perfectly. But when war came I wrote immediately to the Prime Minister, pledging our whole-hearted and unreserved cooperation in the war effort. That pledge we have honoured to the full in Palestine and throughout the world. Not even the cruel blows it has been our fate to experience at the hands of the British Government — the forcible deportation from Palestine of Europeans refugees who had managed to escape from the jaws of death and to reach the shores of the Jewish Homeland; the closing of the gates to other refugee transports, some of which went to the bottom of the sea; the bitter paradox that Palestine became the only country in the British Empire where Jews, as Jews, were by law deprived of freedom of settlement (a condition hideously reminiscent of the mediaeval ghettoes of Czarist Russia) — none of these acts made us diminish our allegiance to the pledge we gave.

We asked for no reward; we thought of none. It was our war — far more tragically ours than anyone else's. We protested ceaselessly against the White Paper; we denounced it and fought it; but never at the expense of our whole-hearted participation in the war. Indeed, it was the White Paper which placed limitations on our capacity to help the democracies. Many an offer of effective assistance on our part was turned down by the British Government lest it be construed as a contradiction of the White Paper policy. Today, that chapter of war-time cooperation with all its frustrations is closed. The conditions, which persuaded a British Government to dishonour its word, have ceased to exist. But the White Paper still stands, and the injustice and anachronism of that policy are even more grossly patent than they were in 1939...

A new policy for Palestine, opening the way for a more comprehensive solution of the Jewish problem, is the imperative demand of the hour. The cardinal elements of that policy must be the acceptance of the Jewish claim to statehood in the one country in the world which the Jewish people can call its own: the recognition of the Jewish right to free immigration and settlement in Palestine; and the adoption of a practical economic and political programme designed to achieve the speediest possible transformation of Palestine into a Jewish State.

1942

Tongue of Prophets

Who will give me the flaming tongue, who will give me the power of the prophets of old who warned the people from following in the ways of Babylon and Egypt, which always led to Israel's disaster?

Basle, 1946

1937: We Will Fight

YOU cannot take decisions affecting the fate of millions of people without consulting any of their representatives. We are not going to be strangled in the dark. We shall fight you from San Francisco to Jerusalem.

To Mr. Ormsby-Gore,



MR. ORMSBY-GORE (1937) (now Lord Harlech)

1938: To the British

MANY of you do not know what is happening here. To throw us to the dogs will not save your Empire. On the contrary it will undermine its foundations. Here is a unique chance of fostering the growth of a new society, which will establish peace and progress in this part of the world. If we were not here, we would have to be invented in your interests and in the interests of this part of the world. The British have the reputation for instinctively recognising the budding of new forces. Now is the time to show it. This is perhaps the supreme test of British statesmanship, of the ability to foster new life, to help the rebirth of a nation, of a new society.

Tel Aviv, Feb., 1939

1938: No Failure

WE Jews cannot accept the thesis that the Mandate has failed. The Mandate has never had a really fair chance from those who were entrusted with its administration. Subjective and objective factors were responsible for this. There was the romantic conservatism of those who wanted at all costs, to preserve the East as it is; there was aversion to the "foreign" psychology of the Jewish immigrants; there was the incapacity of the average colonial official to deal with such an essentially un-colonial population as Palestine Jewry; there was also, I am afraid, a genuine anti-Semitism; but over and above everything, there was the failure of the official mind to grapple, in the daily routine of administration, with the problem of the creation of a new society within the existing order of things. The task imposed on the Mandatory Power was not incapable of execution; but it required a high degree of administrative statesmanship to translate its abstract provisions into concrete deeds. This is where the administration of Palestine has failed. It failed completely to visualize the latent forces of Jewish development which, in these two decades, have so fundamentally transformed the economic and social structure of this country.

Tel Aviv, Feb., 1939

1938: To the Arabs

TO the Arabs I say: We have no ill feeling in our hearts towards you. We hoped and believed that under the Mandatory regime there was room for joint development for both of us. You have seen what progress you have made in these twenty years under the regime that was created for the purpose of facilitating the establishment of a Jewish National Home in this country. Whatever demagogues may say, you know in your hearts that you have only benefited from our work.

We are not returning to Palestine in order to dominate you. We do not come here as agents of any imperialist power nor with any imperialist design. We are the returning sons of this land. We want to rebuild it, and you have seen that we are able to rebuild it for the benefit of all its inhabitants. We have to cooperate with you as you have to cooperate with us.

We are not your enemies and have no designs against your peace and prosperity. But make no mistake about this: You cannot stand on your own feet unaided. You will not escape the influence of modern culture and progress. In this world of ours, there is no room for those who stand alone. You need the power of development which the Jews bring with them. We bring it to you without any of those political designs which are generally associated with Western influence in this part of the world.

Tel Aviv, Feb., 1939

1944: U.S. Aliya

THE paramount question today is the disappearance of the Jews of Europe. Now that Rumania and Hungary have fallen into the clutches of the Germans and preparations are already being made for the extermination of these last groups of European Jews, we shall be left in Europe with one huge cemetery of everything Jewish that has been built up over the last thousand years. So the picture that presents itself today is roughly as follows:

The White Paper

THERE is a legend in our ancient land that when the Bible began to be translated into Greek, Palestine trembled from one end to the other. Palestine trembles tonight because it is being translated into Arabic.

London, May, 1939

There is one large community in the Americas, a few small communities in the British Empire, and an important community in Palestine, which though numerically much smaller than the American, differs from it in quality and is in many respects superior to it. But in spite of obvious differences, these two communities have a great deal in common. Both are young — without traditions; both are more or less provincial; both are excitable and apt to overplay their hands. In the past, this lack of balance has always been counteracted by the Europeans who had traditions, who were inured to suffering, and who with it had learned patience. With this community gone, I can see grave dangers looming ahead of us. The next Zionist Congress — should we live to see it — will consist of two great delegations: the American and the Palestinian. I confess I find it something of a nightmare to contemplate. It is as if lightning had struck an old tree trunk and split it in two, totally destroying half of it. One feels doubtful whether the other half will survive. It is not within the power of one man, or of any group of men, to counteract the effects of an apocalyptic catastrophe, but there are one or two things that we might do now.

First of all, a group of able young men from Palestine should go to the United States and draw the attention of the community to these problems. Even more important, in my opinion, is that steps should be taken to induce American young men to go and settle in Palestine as soon as possible; in other words, the organization of a regular *halutz* movement of sizeable dimensions.

This is a matter of paramount importance which overrides almost everything else, and I want you to consider it carefully with our colleagues and friends; with Wise, Lipsky, Silver, Rothenberg.

To Meyer Weisgal, April, 1944

1945: Belsen to Bevin

IN what spirit does the Foreign Secretary approach the Palestine problem and its relation to the Jewish people? He sounds a warning to the helpless, destitute, and despairing remnant of European Jewry, stretching out its hands for the bare essentials of life: "If the Jews want to get too much at the head of the queue" they face the danger of another anti-Semitic reaction. What does it mean, "getting too much at the head of the queue"? A simple request for survival, which is all that the Jews of Europe mean by their hunger to get to Palestine. Is it "getting too much at the head of the queue" if, after the slaughter of six million Jews, the remnant of a million-and-a-half implore the shelter of the Jewish Homeland?

There was a time when the Jews had the highest priority in the queues which led to the crematoria of Oswiecim and Treblinka. This great tragedy was muffled in silence for years, and little, if anything, was done to put them at the end of the queue.

Atlantic City, November, 1945



Weizmann and his fiancee shortly before their marriage

1901: Eyes of Eagles

Israel needs a tremendous moral rebirth under the inspiration of men of lofty spirit and eagle vision, as were the prophets of old.

*

I feel that for me personally there is nothing more positive in my life than the great experiment called Zionism.

*

Who will bring it to pass that the fresh young shoots, budding from the trunk of the ancient tree, gnarled by time will grow into a mighty oak in whose shadow the Eternal Jew will find repose?

*

Israel awaits her children who are already returning; they are on the way back, and I pray that the coming years will witness a great festival of return — a festival to mark the return of what has been lost.

To Vera Weizmann, Geneva,

*

1920: 'Give Us Sand'

WE are not particularly happy about the Mandate. It has been altered again, not in our favour. So much water has been poured into the wine that I am quite sure there will be a great disappointment when the Mandate is published.

The only thing which can possibly retrieve the balance, save the position for us and inspire the Jewish people with confidence, is an act of the Palestine Administration relative to the State and unoccupied lands. If we could say that we can begin colonization on a fairly extensive scale in a new area, be it round Gaza or Rafa or Beersheba, that would put us in a position to go out to the people and to demand from them a great effort.

Give us sand and we shall do the job. With sand in my pocket I could go to America and find the gold.

To Sir Wyndham Deedes,

Spinoza cut glasses and the whole world looked through them.

London, Feb. 2, 1929

*

1921: Indestructible

THE real cause of all the evil is the attitude of the majority of the British in Palestine. In the opinion of Churchill himself, nine-tenths of them are against us. The Arabs know that, and know further that by exercising pressure and by threatening the administration in Palestine, they can extract concessions of a political nature... They see no reason why they should negotiate with us, and believe that all they need do is go on with their work of misrepresentation and anti-Semitic propaganda, knowing full well that this sort of thing will always find a hearing and



SIR WYNDHAM DEEDES 1920

make an impression. They have nothing to lose: it is always easier to be negative and obstructive, and they think they will, in the end, wear us down... That British Generals and Political Officers should countenance the most vulgar anti-Semitic propaganda is something new in the annals of British history... I am not afraid of negotiations with the Arabs, but we have never been given a clear chance to come together and to negotiate frankly... There are anti-Zionist and anti-Jewish forces at work whose interest it is to poison the relations between us and the Arabs, and then accuse us of being the cause of all the trouble...

...I have always preached and taught that there is an identity of interests between a British and a Jewish Palestine but this policy is being systematically destroyed...

To Sir Wyndham Deedes,



The first President and Mrs. Weizmann voting in Israel's first elections.

1921: A People Tried

OUT of this present terrible crisis the Zionist idea will emerge triumphantly after much tribulation, because we are indestructible. The God of Israel in His wisdom is trying His people.

To Sir Wyndham Deedes,

*

I live for the Jewish National Home and I shall die for it, and many more with me.

To Felix Warburg, November, 1923

*

APOCALYPTIC days are approaching. We must be on our guard. I am reluctantly going beyond the dark mountains now, when the storm breaks.

To Chaim M. Bialik, Jan., 1933

*

THE Balfour Declaration still stands at the foundation of every house, at the root of every new tree, and on the visa of every new immigrant.

To Felix Warburg, November 1933

*

1937: This Sin

YOU shall not outrage the Jewish Nation. You shall not play fast and loose with the Jewish People. This trifling with a nation bleeding from a thousand wounds must not go on. Do not commit this sin against the People of the Book.

At Zionist Congress

*

1937: Tradition

WHAT is tradition? It is telescoped memory. We remember. Thousands of years ago we heard the words of Isaiah and Jeremiah, and my words are but a weak echo of what was said by our Judges, our Singers, and our Prophets. Two millions or perhaps less: "Only a branch shall survive." We have to accept it. The rest we must leave to the future, to our youth. If they feel and suffer as we do, they will find the way "in the fullness of time".

At Zionist Congress, Zurich



Dr. Chaim Weizmann; Dr. Harold Davies, who was his associate on fermentation research; Mr. I.J. Linton, now Israel Minister to Japan; and Mr. Meyer W. Weisgal, at the Sieff Institute.

LEGACY OF LEARNING

By Saul Adler

CHAIM Weizmann, was indisputably the outstanding figure in Jewish history in the tragic period between the First World War and the founding of the State. As is inevitable in the case of statesmen who guide their people in difficult times, he had devoted admirers and hostile critics, the former far outnumbering the latter. When he returned to Rehovot soon after the Second World War, in which the bulk of Western European Jewry had been brought to the brink of extermination, Weizmann was moved to tears by the affectionate demonstration of the Yishuv towards him personally. The White Paper was being implemented, refugee boats carrying the remnants of extermination camps were being hunted down and the fortunes of Zionism were at their lowest ebb. After so many heartbreaking disasters and failures, there were no reproaches for the leader. Everyone felt that Chaim had done all and more than could be expected of a human being.

It is easy to admire Chaim Weizmann. He started life in Motol, a remote Jewish hamlet in the Russian Pale, and without any of the social, economic and diplomatic paraphernalia available to statesmen of established nations, with nothing but a fine intellect, an irresistible personal charm, a ready wit and endless devotion to what seemed a hopeless cause, he effectively and with dignity pleaded his people's case before the highest tribunals of mankind. Naturally, he had his share of human failings, and not the least of them was a tendency to see individuals whom he liked, not as they actually were but as he would have wished them to be.

I well remember the first time I heard Chaim Weizmann speak. It was in 1911, in an industrial city in the north of England. He had come to address his "constituents" whom he was to represent at a Zionist Congress. His audience consisted mainly of Russian Jews who, like himself, originated from townlets in the Russian Pale. They lived and breathed freely in tolerant and democratic England, but the memory of their persecution in Russia still weighed heavily on them.

Chaim felt very much at home with this audience, who warmed up to him very quickly. He spoke in Yiddish a language of which he was a master. His eloquence and stark sincerity made a deep impression on the crowd, composed mainly of factory workers. They had the reverence, typical of Russian Jews, for men of academic rank; in their eyes he belonged to a remoter and finer world far from the drudgery of factories. Yet, he obviously considered himself one of them, and they were grateful to him for coming to address them.

'Organically Divided'

Weizmann himself has said that he was organically divided into two parts, Zionism and Science. Science had been a boyhood's dream and Zionism was a part and parcel of his daily life. As a child he had been imbued with *Hibat Zion* more than a decade before Herzl had summoned the first Zionist Congress. His parents, uncles and Hebrew teacher were all *Hovevei Zion* and he lingered over every conversation dealing with the Holy Land. His Hebrew teacher not only made him familiar with the holy tongue but also gave him his first introduction to science through the loan of an elementary text book on chemistry in Hebrew. He left Motol fully determined to devote himself to *Hibat Zion* and the advancement of science.

To these two, Zionism and love of science, may be added a strong tinge of Messianism that Weizmann also acquired in Motol. In later years, he thought that a touch of Messianism was an essential ingredient in the make-up of truly civilized men. After all, the three appeared to him to be quite compatible, for had not his Hebrew teacher impressed on him that, in the golden age, "the land will be full of knowledge as waters cover the ocean!" His elders and betters restrained Messianic ideas in children, who were told that "one must work much, learn much and suffer much" before mankind would be redeemed. Chaim certainly worked hard, learned much, and had his full share of suffering.

It is interesting to speculate how much more Weizmann could have accomplished in chemistry if circumstances had permitted him to devote all his time to science. The fact is that he never hesitated to abandon his beloved science in the interests of Zionism whenever occasion demanded. For 13 whole years, between 1918 and 1931, he never so much as entered a laboratory because the movement demanded his undivided attention. When at the age of 58 he finally did resume his scientific activities, he found it difficult to bridge the gap of years and catch up with the technical and theoretical progress which had been made in this period, but by a supreme effort he not only made up for lost time (with the help of his friend Wilstatter), but even embarked on new ventures in organic and bio-chemistry.

The list of his scientific publications contains 77 titles contributed to the leading scientific journals, and it is interesting to note that from 1934 to 1952 they came in a constant stream. Between 1948 and 1951, while carrying out his duties as President of the State, he still continued active scientific work and publication. But for Zionism he would certainly have contributed much more to chemistry, for he had the knowledge, skill and creative imagination to be more than the distinguished chemist he actually became. It is, however, doubtful whether Weizmann would have spent the whole of his active life in the fumes of chemical laboratories and the dust of libraries even if no Jewish problem had existed, for he had a strong social sense which would eventually have impelled him to public activity on issues on which he felt deeply.

He himself often deplored the long periods of self-imposed exile from the laboratory and it was his friend Wilstatter, one of the greatest chemists of the century, the son of a rabbinic family and, incidentally, a non-Zionist who, during the opening of the Daniel Sieff Research Institute in 1934, comforted him with the remark that Weizmann's contributions in another field of human endeavour, in virtue of their positive historic value, more than compensated for the interruptions of his research work. For truly Weizmann was much more than a chemist. But he was never fully comforted, and at an advanced age, burdened as he was with public duties, he worked hard together with devoted collaborators in order to retrieve the lost years.

Weizmann had an almost religious attitude towards science, and his regret for years of enforced abstinence from active scientific work was more than a personal disappointment over lost opportunities. In Motol, he had been indoctrinated as a child with the idea of *Torah Lishma*, learning for its own sake, for learning in itself is a religious duty and elevates mankind. As a young man in Western Europe, dividing his time between chemical laboratories and Zionist activities, he realised that science through its applications was a mighty instrument destined to shape the future of mankind. To the spiritual heritage of Motol and Pinsk he added the optimistic faith of the best 19th century humanists, and believed that the positive sciences, together with other forms of intellectual activity harnessed to an ethical purpose could, and eventually would, solve all man's difficulties. Applied science would solve economic and environmental problems, and reason would liquidate the traditional conflicts of centuries. (He was a firm believer in reason and would have had little sympathy with the anti-intellectual movements in vogue today.) A directed ethical purpose was the first essential and the rest could be left to science and good sense.

Exploiting Environment

Weizmann admitted that he liked to indulge in day-dreaming and he argued as follows. Man, insofar as he must exploit his environment through agriculture and industry, lives an artificial life and this artificial life is his "natural state." The ultimate object of applied science is to control and utilize every environment, including the now barren deserts and the inhospitable polar regions. Applied science is nothing more than the manipulation of matter and energy for specific purposes. Knowledge is essential for successful manipulation but the available knowledge is insufficient and new knowledge must be created.

At this point, science and Zionism meet. Israel is a tiny country, part desert and part deforested and eroded. Its natural resources are still unknown. This land is a challenge which Weizmann was certain would be accepted gladly and handled satisfactorily. Experiment after experiment may fail, for mistakes are inevitable. One difficulty after another will be resolved, until finally the population of Israel will live in reasonable economic sufficiency and, in his own words "with a psalm on their lips and a spade in their hands."

All this implied a great deal of preliminary research in diverse fields and Weizmann was convinced that it was absolutely a *sine qua* non, to erect man and equip scientific institutions. He had no patience with the complaint that in establishing higher institutions of learning we were building the roof before laying the foundations, because he knew that such institutions are an essential part of the foundations. A civilised community must learn from every possible source, but it also has the duty of doing its utmost to add something to the sum total of human knowledge and welfare. In the final analysis it must solve its own technical and social problems.

A nation of technocrats living in economic sufficiency was not Weizmann's ideal, for he knew that man does not and should not live by bread alone. The humanities were equally important, and in his last years he was anxious about the future of specifically Jewish historical and literary studies after the great centres of Jewish learning in Europe had been destroyed by the Nazis, but he felt less competent to help in this field than in the positive sciences.

It will be recalled that the idea of a Hebrew University in Jerusalem was mooted at the first Zionist Congress. Weizmann became the servant of this idea, and as early as 1903 he made a propaganda tour among Jewish communities in Russia on its behalf. In 1914, he enlisted Ehrlich as a member of the committee for the Hebrew University, and in March of the same year Ehrlich drew up a detailed plan for a biological institute in Jerusalem. A few months later, the First World War broke out, but even in the confusion of the war and later of the peace negotiations, Weizmann never abandoned this ideal, and in 1925, the Hebrew University officially opened.

With the University established, he thought it advisable to add to the intellectual potential of the country by establishing institutions devoted entirely to research. The eclipse of German Jewry, which had been a great reserve of scientific man-power, and the Nazi threat to the existence of Jewry in Western Europe, convinced him that the Yishuv must become increasingly self-sufficient in science. He thereupon established the Daniel Sieff Institute devoted entirely to chemistry. Later, he decided that this was not sufficient because the whole range of science from experimental biology to experimental and theoretical physics must be catered for, and accordingly he laid the foundations of the Weizmann Institute of Science in 1946.

Unrelaxed Effort

Despite his age, Weizmann could not relax in his efforts to perfect the instruments which he thought essential for the future economic and intellectual welfare of the country. He knew well that he would not live to see these creations of his lifelong endeavours attain the stature and scope he had planned for them, but he had the supreme satisfaction of guiding them in their formative years. They were the legacy which he bequeathed to the cause he had served continuously throughout the whole of his active life, a legacy which our generation is in duty bound to cherish and expand.

Dr. Adler, who holds the Chair of Parasitology at the Hebrew University in Jerusalem, is a member of the Board of Governors and Executive Council of the Weizmann Institute of Science.



The research programme at the Weizmann Institute was envisaged by Dr. Weizmann as a means of creating absorptive capacity. As Mr. Calder says on this page: "The pure scientist is the Columbus; the applied scientist, the Conquistador. Horizons have to be crossed before new worlds can be discovered."

COLUMBUS IN REHOVOT

By Ritchie Calder

ISRAELIS—quite rightly—like to think of their country as an oasis of modern technology and industrial advancement in the wastelands of the Middle East, an oasis which will provide livelihoods for its people, now and in the future.

But, on my desert travels, I have seen oases, once prosperous and fertile, which have died after the water-table dropped and the springs failed because, remote from the oasis itself, forests and vegetation have been destroyed and no longer act as the sponge to soak up the rains and seep them down into the underground watercourses.

In the same way, modern technology and industrial advancement depend upon pure science, upon academic researches which seem remote from the practical needs of the "oasis" but which, by seepage below the surface of public understanding, replenish the springs upon which survival depends.

Prophet's Vision

Chaim Weizmann, the scientist with a prophet's vision of a modern state for his people, recognised this. Even when, with the bombs falling around us in war-time London, we discussed industrial fermentation or synthetic rubber or food-yeasts for "blitz-broth," which, with his help, we fed to the thousands beleaguered in the East End shelters, his insistence was always that immediate applications were not enough; there must be the fountain-head of pure science. And that was embodied in the whole concept of the Weizmann Institute.

It is necessary to say this because, not only in Britain where we watch, from afar, Israel lifting herself with her own boot-straps, but in Israel, I have heard it asked, "Isn't an institute of pure research a bit of a luxury when the necessities are so urgent?" I have sensed it in conversation with the scientists at the Weizmann Institute. When, with proper pride, some of them have told me what they are doing, they have added apologetically "Of course, it has no immediate practical value." Or others have said with defensive bravado, "It's just scientific curiosity and I don't give a heck if it has any relevance."

That, of course, may only be their way of forestalling the journalist's inevitable question "What's it do?". But they ought to borrow the reply which Michael Faraday gave to Gladstone. He had been demonstrating electro-magnetism, with no previsionthat that iron quoit with the wire coiled round would be the grandfather of the vast electric generators. "Pray, Mr. Faraday," said Gladstone, "What practical use will it have?" "Sir," said Faraday, "You may one day be able to tax it."

Impressive Work

But there is no reason why anyone at the Weizmann Institute should plead justification, nor excuse what they are doing — not even on the grounds that one day the Government of Israel may be able to tax the results. I say that as one whose feet are calloused by trudging round laboratories all over the world and whose ears have listened to thousands of scientists explaining what they are doing. When, therefore, I say that I am impressed by the work of the Institute, it is with the grateful enthusiasm of a jaded theatre-critic when he sees an out-of-the-usual-run show with an excellent cast.

And, let me add, that like all journalists I am a professional cynic; I am not taken in by lavish equipment, or architecture or stylised laboratories, because I have seen enough expensive rigs to be able to say "Yes, but what do you do with it?" Suffice, therefore, for me to say that the laboratories at The Weizmann are among the best-housed and best-equipped that I have seen anywhere — that the scientists there have the latest tools of their trade. One can see there many familiar, ingenious devices which bear the imprint of the leading scientific instrument-makers of the world. Any laboratory with financial resources can buy these. (I have a set of golf-clubs made by the best golf-professionals in Scotland but that does not make me a good golfer.) It is the skill to use them that matters.

And the skill, when need be, to make them. That was what impressed me at The Weizmann — the instruments which the scientists and technicians have devised and made for themselves.

For example, The Weizmann is building its own electronic computor, which some people misguidedly call "an electric brain." To aspire to one is ambitious enough. I know, because I was on Unesco commissions at which we discussed the setting up, as a great international enterprise, electronic computing centres to serve the various regions of the world. Yet, here in Israel, the Weizmann Institute dares to "go it alone." To build one for the several and special needs of the various departments of The Weizmann, is even more ambitious. True, the Institute has borrowed the experience and experts from other countries but I naturally assumed that it was just an assembly job with the components being brought in ready-made. Not so. I watched the components being made. What is more, in this field of computors, advances are being made every day and they were embodying the last-minute, and their own, ideas.

Perhaps "ferrites" do not mean much to the layman, but I assure you that British electronic engineers will be impressed when I tell them that ferrites are going into The Weizmann's computor. For this is the latest, and trickiest, kind of "memory," using tiny magnetic cores, like beads of a baby's bangle. Scientifically strung, these tiny cores act as the "memory" — the dot-and-carry-one — for columns of additions, substractions, multiplications and divisions which would numb the brain of Einstein. They will help to produce, in split seconds, answers which with pen and pad would take months. So Israel scientists will presently be able to undertake researches which would have been, not impossible, but impracticable before, because of the man-hours which would have had to be spent on the mathematics.

Another gratifying feature of the Institute is the sharing of problems, experience and facilities. It is lacking in some august research institutions, which I could mention, where the experts have over-specialised themselves into isolation.

At The Weizmann, a chemist noticing a curious chemical reaction, which he cannot explain, in the test-tube drops in on his colleague whose job is to study, by X-rays, the atomic structure of molecules. He not only gets his answer but he has, by posing the question, unwittingly provided this X-ray colleague with a clue to an even more fundamental problem — like someone suggesting the elusive word which makes all the difference in a cross-word puzzle. But in this cross-word puzzle of the atomic structure of the molecule, they are dealing with a pattern involving accuracies to 10,000 millionths of a centimetre.

The know-why is every bit as important as the know-how — usually much more so. Generations of housewives have handled polyelectrolytes quite successfully. In making such things as table-jellies they did not need to know that they were manipulating non-polar polymers, which in long-chain extension acquire an electric charge.

Today the nature of polyelectrolytes is an important branch of study at The Weizmann. Their behaviour is quite different from those of their cousins, the polymers of plastics, and the "why" of that difference may open up possibilities even more exciting than those which in less than 30 years, have turned polymer-chemistry into nylons and furniture, hand-bags and industrial gear-wheels, babies' rattles and bomber cockpits.

Polyelectrolyte-chemistry can explain why soil-conditioners can make useless soil-particles, dust or sand or clay, clump together to hold water and form crumbs which allow seeds to "breathe" and spread roots — not unimportant in a country which is half-desert. It can explain how man-made molecules can extract salt from brackish water — a matter of some consequence when you are trying to find fresh water for the thirstlands of the Negev.

The scientists at The Weizmann are also "playing around" with tritium. Common-sense protests, "But how preposterous! The Americans have spent $3,000m. building the Savannah plant to produce tritium for the H-bomb. Israel hasn't got that much money and it isn't going to make H-bombs."

Tritium's Qualities

But the story is not that at all. Tritium is "triple hydrogen." Its atom has a mass three times that of ordinary hydrogen. The atom is also radioactive. Until a few years ago, it was not known to exist in nature but then it was detected in the staggeringly small proportions of one part in one million million million — like trying to find one particular grain of sand in the desert. It was created by cosmic rays, from outer space, bombarding the atoms in our upper atmosphere. Some of this tritium is washed out of the atmosphere by rain, and by sensitive modern instruments it can be found in well-water.

The radioactivity lasts, in diminishing vigour, for less than 25 years. Israel scientists have used this to create a tritium-calendar by which they can date the age of water. They can tell when a spring was last replenished by rain. As a routine, to help the hydrologists studying the water sources of Israel, they test and measure samples of new-found water. They can tell whether the springs are constantly or only irregularly renewed by rain.

So, remote from H-bombs or even cosmic rays, where you site a kibbutz may depend on "pure" science. I seem to remember a well north of Eilat which gave out, because, unknown to the water-finders, it was a sealed-off poekst — just a bottle which, when emptied, could not be refilled. The tritium-calendar, now developed, might have averted that disappointment.

These are just examples which might be quoted to show that arguing the conflicting merits of "pure" science and "applied" science is a futile occupation. The pure scientist is the Columbus; the applied scientist, the Conquistador. Horizons have to be crossed before new worlds can be discovered and exploited.

Formula: Statehood

Chaim Weizmann certainly never regarded science as an end in itself. History permanently records how he made his own discoveries serve his faith and his ideals—acetone to win the Balfour Declaration from Lloyd George's government and butadeine to win the support of the U.S. Government. Formulae, for him, invoked the State of Israel.

And, on a par with the Faraday-Gladstone story, there is the account of how Lord Peel visited Dr. Weizmann in his laboratory at Rehovot. The scientist was watching the frolics of bacteria under the microscope, many magnitudes removed from the Royal Commission.

"What are you doing, Dr. Weizmann?" asked Lord Peel.

"I am creating absorptive capacity," replied Weizmann.

That is still the object of science at Rehovot — to increase Israel's absorptive capacity, not only of immigrants but of ideas.

There is another futile occupation, indulged in intellectual circles — arguing the relative values of science and culture, as though they were partitioned. A nation's culture can exist without science — an arid culture of Tradition, like a landscape boasting its archaeological remains of neglected terraces and cisterns which were the science of another day. That is the culture of the effete. But the converse is not true — science cannot exist apart from culture, although there is a dangerous tendency to pretend that it does, that somehow science can create a prefabricated civilization, crate it up and dump it down.

That was a mistake that the scientist, Dr. Weizmann, never made. I once referred to Israel as "a state founded on science." And he said "Heaven forbid!" He never confused, as some scientists are apt to do, science and wisdom. Science provides facts and knowledge which tempered by judgment and by experience as well as experiment may buttress wisdom. For him the life of the state was a synthesis of facts and faith, the tangible and the intangible, innovation and tradition, science and culture.

When, I stood by his grave the other day two years after his death, I thought of Christopher Wren's tomb in St. Paul's Cathedral. "To see his monument, look around you."

Yad Chaim Weizmann, under the dome of the skies is the monument, not just in the physical but in the symbolic sense — that vista of groves which the faith of a people planted in a wilderness, and Science and Culture embodied as one in the concept of the amphitheatre and the buildings of the science centre.

And that is as it should be.

Mr. Calder is Science Editor of the "News Chronicle," London and a member of the editorial staff of the "New Statesman and Nation." He is also a member of the Council of the British Association for the Advancement of Science.

CROSSMAN: *Israel and Britain*

(Continued from Page 5)

ged by old-fashioned Imperial requirements, it was clear by the 1930's that British interests demanded appeasement of the ruling Arab oligarchies, and the only effective answer to this challenge was a defence of Zionism based on a Socialist philosophy, which Weizmann tolerated because he saw the excellence of the settlements inspired by it, but never accepted for himself.

These limitations, however, were dwarfed in the 1930's by Weizmann's standing in Britain. He became the most influential Jew in public life since Disraeli. Ranked in the popular estimate alongside Masaryk and Nansen as the great representative of a small people, he alone of the Zionist leaders had the *entrée* to Downing Street and could talk on equal terms with the Stanleys, the Cecils and Winston Churchill. At the same time, his scientific eminence gave him access to University and business circles denied to the mere politician. It is easy to understand why "foreign" (and I use the word deliberately) leaders of world Zionism, as well as many leaders of the Yishuv, sometimes resented this pre-eminent position in London, and felt that, if he could be pushed aside, more could be extracted from the British Government.

Inevitably, this feeling grew ever stronger with each new act of British appeasement. The Peel Committee Report was a victory for Weizmann, but a Pyrrhic victory, and the MacDonald White Paper, which followed it, seemed to disprove once and for all his central theme that the interests of Britain and the interests of the Jewish people coincided. Yet even in this crisis his influence was strong enough to stimulate a powerful opposition to Malcolm MacDonald. The Middle Eastern "Munich" was denounced by all the opponents of the European Munich — by Winston Churchill, by the Liberals and by every prominent Socialist leader; and when war came and Winston Churchill led a Coalition sworn to atone for appeasement, it looked as though Weizmann's faith would once again be justified. Surely one of the fruits of victory over the Third Reich would be the complete fulfilment of the Balfour Declaration? In 1917, the National Home had been a wonderful but remote ideal: now, owing to the extermination camps, it had become a bare necessity of Jewish survival.

Moyne's Murder

In 1944, Weizmann's hopes were once again high. Victory would make Britain the unchallenged master of the Middle East and, whichever Party formed the first post-war Government, he felt confident that it was bound to espouse his cause. Even in the Foreign Office and the Colonial Office detailed plans were being prepared whose execution would confound those pessimists who still claimed that Weizmann's trust in Britain was sentimental.

Then, in 1944, came a shattering blow, the murder of Lord Moyne. Weizmann often used to tell me the story of how the news came a few hours before a critical appointment with the Prime Minister. The appointment was cancelled and Weizmann returned to Rehovot with no agreement. He had seen Churchill in Downing Street for the last time.

The election of a Labour Government raised his hopes again. True, his personal influence was far more powerful in Conservative and Liberal circles, but here was a Party unequivocally pledged to a pro-Jewish policy, more extreme even than the official Zionist demands. But by the end of 1945, it had become clear that Weizmann had met a force for which he was no match. The vast and violent bulk of Ernest Bevin blocked his path. Weizmann's diplomatic talents were unsurpassed, but his magnetism was both intellectual and sophisticated and left the new Foreign Secretary completely unmoved. Bevin could be both humane and subtle in dealing with problems which he had made his own. But he dealt with Palestine in terms of crude power politics and primitive emotions, and his attack could only be countered by men who did not flinch from relying on the same weapons. True to himself, Weizmann flinched.

Magnificently he gave his testimony at the court of world opinion, first before the Anglo-American Commission, then before UNSCOP and finally at the United Nations. But the leadership passed from the statesman to the warrior, and when the State was triumphantly created and he became its first President, his hour had already passed. Perhaps the greatest thing about him was his magnanimous recognition of this fact.

'Waste of Devotion'

I remember going to see Weizmann in his suite at the Dorchester just after the King David explosion. He had already been in London for two days and not one of his old friends had come near him. The Labour leaders of course were absent, but even Oliver Stanley and Winston Churchill had not called. He was alone, and when I mentioned the explosion his eyes filled with tears. "The waste of courage and devotion," he said. "Those splendid young men. If they had blown up a German headquarters they would have been given the V.C." I shall never forget those tragic words. Yet Weizmann lived just long enough to see history, by yet another of its ironic twists, begin to fulfill his dream. He saw the passions of the war subside as quickly as they rose. He saw Anglo-Israel friendship miraculously re-established, not by the politicians but by the innate community of feeling and interest which binds Britain and Jewry together. Though he was broken by the irrelevancy of Ernest Bevin, I believe that his policy is triumphing after all.

Richard Crossman M.P. served on the Anglo-American Commission of Enquiry on Palestine in 1946.

Life and Death

OF all the ethnic groups comprising this country (America), there are two which have taken a very definite stand in the problem of American entry into the war: these are the Anglo-Saxons and the Jews. For the latter, the conquest of the Nazis constitutes a question of life and death and they are imbued with the conviction that only through America's joining up intimately with England in this struggle can the world become free again, and in union they see the salvation of humanity as a whole and perhaps of themselves in particular...

To Lord Moyne, June, 1941

WELTSCH: *Lone Pioneer*

(Continued from Page 5)

within the Zionist ranks became apparent. His opponents were not the masses, but the many small intermediary leaders, the intelligentsia of the Zionist movement, and the delegates to Zionist congresses — people, sometimes called "extremists," who were offended by Weizmann's logical and ethical approach which they regarded as a betrayal of national interests.

Weizmann knew that Zionism in 1917 had almost overplayed its hand and had taken a gamble. It was neither physical force nor Great Power, and its influence consisted solely in its moral strength and appeal to humanity. Hitler had not yet appeared to teach the world his lesson on the Jewish question. Zionism needed allies in every field. Weizmann was the great Ambassador who had to use all the refinements of diplomacy in order to convince those whom he needed for the support of the cause. On the other hand, from the moment when he secured the Balfour Declaration, Weizmann knew only too well that the Zionist Organization, as it then was, could not provide the personnel capable of implementing the task to which it was committed. The Zionist Organization was composed of people of good will, enthusiastic attendants at mass meetings, but very few of them were men of experience in the various ways of life which were indispensable for the gigantic job of creating a new society out of nothing. Weizmann used to say, "You cannot change the laws of physics, not even with the most eloquent speeches." Here was one of the most sensitive areas of the world, the Middle East, where many interests collided, where the Great Powers fought their veiled or open battles; here was a country populated by a hostile native population, which during the World War had felt the first stirrings of national consciousness and begun to object to alien influences. It was a country which had been misruled and had no experience of Western administrative methods, poor in resources, a land of deserts and swamps.

Best Brains Needed

To master this task only the best brains would avail. The Jewish community the world over had many prominent experts in many fields, scientists, planners, economists, administrators, technicians, but these people were not Zionists. How could one secure their services? They were not ready to become Zionists overnight. Most of them were Western Jews, who at the best had not been interested in Zionist politics, at the worst had been strongly anti-Zionist. They were not accessible. Weizmann suffered all the desperate loneliness of confronting an insoluble problem, which his followers and the Zionist Movement as a whole did not seem to grasp. It was the source of much bitterness. The turbulent London Conference of 1920 was the first climax of that crisis — when Weizmann expressed this smouldering antagonism with his famous exclamation, "Jewish people, you, — what have you done?"

The Conference was an overture to all subsequent Zionist congresses. Masses of delegates from the war-torn Continent, especially those who had fled from Russia, now in the throes of civil war, demanded immediate fulfilment of dreams and programmes which until then had been nothing but the stuff of theoretical discussions. They did not suggest whence the brains and the means should come. With a strong American delegation under Justice Brandeis on the other side, only deadlock could ensue. It was a dreadful ordeal for Weizmann, but as he could find no common language with Brandeis and would not abandon his old friends who had been in the vanguard of Jewish nationalism, tragedy had to follow.

That Conference and subsequent congresses established the paradox that, whenever faced with practical problems of the utmost complexity, Zionism translated wishful thinking into "resolutions," leaving the leader (who had not accepted the resolutions) with the problem of carrying them out. Weizmann was a man of strong national convictions, who sometimes indulged in Messianic exaltation, but he was realist enough to understand that sentiment *(Gesinnung)* can neither override the laws of nature nor perform practical business. All the time, he sought outsiders whom he could persuade to play a responsible part in the upbuilding of the country. He believed that practical work could unite a man with a cause he might have had formerly disregarded. Most important of all, the work had to be done, and well done. In this quest for brains Weizmann was not always successful, but many Zionists resented what they interpreted as his contempt for the movement and desire to associate himself with non-Zionists instead of giving jobs to those who had a long record in Zionist propaganda. They felt themselves despised by their own leader while Weizmann himself bore all the anxieties of responsibility.

Birth of Agency

That the Zionist Organization alone was too inefficient for the pursuit of practical affairs was axiomatic with Weizmann. The whole structure of political and economic support had to be expanded. As it was, men of real standing in the outside world could not be expected to join the Zionist Organization, and other forms of cooperation had to be devised. Thus emerged the idea of the "Enlarged Jewish Agency" which became another cause of violent conflict and embitterment at Zionist congresses in the twenties. Weizmann was regarded as a man who preferred the "notables" to the faithful rank-and-file, who had been educated to regard democracy (i.e. democracy without responsibility) as the highest achievement of popular movements and as the chief result of the revolution which nationalism had brought to Jewish life. Had he not become a "notable" himself, more at ease in the company of assimilated wealthy Jews than with "Amcha"?

Actually, it was one of the greatest assets of Zionism that Weizmann exerted a fascinating power in personal contact with men of high personal standing — non-Zionists —, and was able to win their cooperation. Making Zionism non-sectarian and attracting the help of the "whole Jewish people" to support Jewish efforts in Palestine (now Israel) has remained a crucial problem until the present day. It has been recognised as such by many who at the time were violent opponents of his ideas.

To be faithful to his own principles but tolerant and conciliatory with others was the primary condition to such an alliance. Although Weizmann himself was obsessed by fervent Zionist passion and everything was to him means to the realization of Zionist ideals, his opponents regarded him as a waverer in Zionist steadfastness. There was, alas, also a real divergence in the interpretation of Zionism between Weizmann and many of his adversaries. He was primarily a great humanist, and Zionism was to him the expression of Jewish humanism in the 20th century. It was this great moral dignity which explains the enigma of his influence over others. He could not conceive of nationalism based on force, nor could he agree to a philosophy of "Sacred Egoism." In such cases, it is always difficult to draw the line between what is and what is not morally admissible in nationalism. In this respect, as in many others, Weizmann was an "empiricist," and he liked to compare politics with his other profession, chemistry. Human affairs were to him similar to the processes of a chemical laboratory, though the reactions were much less reliably predictable.

Weizmann was also aware of continual change in political and social conditions and in the mental climate of the world in which one is called upon to work. It requires flexibility and understanding of others. But this his attitude was frequently interpreted as a readiness to make unwarranted "concessions" at the expense of the own people. It reached its peak in the deplorable episode, related with much bitterness in Weizmann's autobiography, when he was almost contemptuously called a "British Agent."

Weizmann's authority in the Jewish world was firmly established among the upper strata of assimilated Western Jewry, who reluctantly had to accept him as the leading Jew of our age, and with the inarticulate Jewish masses who venerated him as the man who had fought the rulers of the world for them, and conquered. He felt close ties to the workers in the field and factory, often referred to in his speeches as the "Men of Nahalal and Degania," and they loved him and stood by him in all his vicissitudes. But he could not overcome the distrust of lesser Zionist leaders and of the Zionist Congress. That was the great tragedy of his life, perhaps inevitable as a result of the dialectical interplay of forces at a turning point of Jewish history. It may have been a tragedy implicit in any form of nationalism on its way from 19th century liberal origins to the more brutal stages of later self-assertion.

Times have changed. Dr. Weizmann was basically a man of the pre-Hitler world, which may mean that the coming Jewish generation, in Israel as well as in the Diaspora, will not understand the essence of his humanism. True, there will be a permanent Weizmann cult. He will always remain "The First President" — but we should not forget that although Masaryk was solemnly proclaimed "President Liberator," today his pictures have been removed from the walls. It is not enough to have a Weizmann cult. There should be adequate understanding of the man and the period, both unique in modern Jewish history. Glory based solely upon some political action or achievement may be ephemeral. Only if we realise his human as well as his political impact, we shall see him in true perspective as the representative Jew of the first half of the 20th century.

Mr. Weltsch is a veteran Zionist and publicist, now resident London correspondent of "Ha'aretz."

Today's Post Bag

THE WEATHER

	*A	B	C	D
Mt. Canaan	—	13	20	21
Tiberias	65	17	28	30
Haifa Port	—	15	25	26
Natanya	76	15	26	27
Tel Aviv Kirya	63	13	26	27
Tel Aviv Port	83	15	24	25
Lydda Airport	60	12	26	28
Jerusalem	46	13	22	24
Beersheba	33	11	26	29
Eilat	26	14	28	32

FORECAST: Cloudy; rising in temperatures; possibility of rain in the Central area.

*A) Humidity at 3 p.m. B) Minimum temp. C) Maxim. yesterday. D) Maximum temp. expected today.

* * *

TWO LIVE Mills hand-grenades were found by children in the empty yard of the State school in Jebelia, Jaffa, yesterday. They were removed by the police, who believe them to be from the War of Liberation.

* * *

A WALLET reportedly containing $700 was picked from the pocket of Mr. Itzhak Lewit Sheffler, an American tourist, while he was riding in a number 4 bus in Tel Aviv yesterday.

* * *

A COW WAS run over and killed by a goods train in Ramle yesterday. This was the 16th incident at the same spot, due to inadequate barriers at a level crossing in one of the most populated quarters of the town.

* * *

THE ANTI-TUBERCULOSIS League opened a branch in Taibe village, in the "Little Triangle," yesterday.

* * *

A CARTER, Avraham Cohen, 26, of Beit Eliezer, in the Coastal Plain, was severely injured in Rehovot yesterday, when his cart, drawn by a mule, was struck by a hit-and-run tender. He was taken to the Kaplan Hospital.

* * *

THE SECOND citizenship course to be arranged by the Government Information and Civic Education Services opened at the Armon Institute in the Baka'a Quarter of Jerusalem yesterday, with the participation of 30 settlers from 25 Hapoel Hamizrahi and Poalei Agudat Yisrael immigrant villages.

* * *

THE MONTHLY SALE of unclaimed lost property is to be held at the Tel Aviv Southern District police station, 6 Rasov Yehuda Halevi, at 9 o'clock this morning.

POLICEMAN SAVED FROM SUICIDE

HAIFA, Monday. — A Haifa Port customs policeman took leave of his friends in court this morning, telling them that he was about to drown himself. He then walked to the quay, handed his hat to another constable whom he also told of his intended suicide. The constable, smilingly held the hat but he was petrified a moment later as he saw his colleague jumped into the harbour.

Workmen aboard the s.s. Expeditor immediately sounded the alarm and some started undressing to jump after him. An Ogen launchman, Mr. Gershon Rifker, who was in a boat near the ship, threw out a life-belt but when the drowning man did not attempt to take it, Mr. Rifker jumped in fully dressed, and held him above water until another man helped put him in the boat, unconscious but alive.

It was learned that the constable has eight children and has been in the customs for about three years. He was to have been changed to ship work and this is said to have upset him. He reportedly left three suicide notes, one addressed to the customs authorities.

Vandervelde Wood Planted on Carmel

The first saplings in a wood named after the late Belgian Socialist leader, Emil Vandervelde, one of the initiators of the Second International and an active friend of the Zionist movement, were planted yesterday near the village of Kerem Maharal on Mt. Carmel. Among those present at the ceremony were Mrs. Jeanne Vandervelde, widow of the deceased and a member of the Belgian Senate, who is at present visiting the country as the guest of the Government; the Belgian Minister, Mr. Eugene Du Bois; Dr. A. Granott of the Jewish National Fund; Mr. R. Barkatt of the Histadrut, and Mr. N. Mitelsbach of the Belgian Immigrants Association.

ARGENTINE JEWRY BUILD H.U. STUDENTS' HOSTEL

The foundation stone of a students' hostel to be erected by Argentinian Jewry on the new Hebrew University campus in Jerusalem, will be put in place at a ceremony at 11 o'clock this morning. The joint sponsors of the project, which aims both at honouring the Argentine Republic and at assisting the Hebrew University, are the Friends of the Hebrew University and the Fundacion Gatedra Republica Argentina.

RATION NEWS

JERUSALEM DISTRICT: Sugar for November: 1 kg., per person, additional 500 gms. for babies' Aleph cards, Nun 7, Temp. 2. Hard physical labourers, 400 gms., coupon 68. Eggs: First November ration, 4 per person, Nun 11, Temp. 3.

TEL AVIV AND SOUTHERN DISTRICT: Poultry: Expectant mothers, 750 gms., coupon 7 and 8. Elderly persons, 500 gms., Mem Heh 42. Invalids, 500 gms., Het Aleph 1, Het Bet 4. Frozen meat for invalids: 500 gms., Het Gimel 37, 500 pr. Oil for October 400 gms. per person, 250 pr., Mem 28, Temp. 1. Bananas: Ration on children's Aleph, Bet and Gimel cards in Tel Aviv Districts 1,2,3,4,5,6,9,11,12 and Givatayim continues. Ration beginning in district 10 and Ramat Gan, 500 gms. per child, 600 pr. per kilo. Mem Aleph 42, Aleph cards, Mem Bet 42, Bet cards, Mem Gimel 42, Gimel cards, Temp. 43, Aleph cards. Carp: IL.1.300 per kilo. The first egg ration for November will be 4 eggs per person, Nun 11, Temp. 3.

Tiberias Mayor, Workers Block Transfer of Factory from Town

Jerusalem Post Reporter

TIBERIAS, Monday. — Trouble broke out at the Straucher crate factory here this morning when the owners attempted to remove an electric saw and to transfer it to their Natanya branch, Mayor Mr. Zahar, the Labour Council Secretary, and Histadrut veterans came out to prevent the move while the workers called a general strike. The owners' representative called in the police to force a way out of the factory but the quarrel was finally resolved with a temporary agreement. The factory is owned by the Palestine Economic Corporation and the Straucher Brothers.

Last night, the owners started dismantling a large sawing machine in order to transfer it to Natanya. When the Mayor heard of the matter he and others immediately went to the factory and demanded a postponement of the transfer until the Government considers the matter. The Histadrut put a watchman near the factory to prevent the machine being taken away during the night.

A machine was taken away one night last week.

This morning, while the watchman was absent for a short while, the machine was loaded on a lorry which attempted to make a getaway. However, the guard sounded the alarm and the town and Histadrut leaders again gathered and told the driver not to start. The driver, a Histadrut member, agreed.

The Company's representative, Mr. Z. Yaron, then called in the police and demanded their help. Negotiations ensued with the Histadrut representative demanding a *status quo* at the factory, pending a Government decision.

Police Called In

When the second shift arrived at the factory, a general meeting was called, work stopped, and about 500 other factory workers also appeared on the scene. The Labour Council Secretary, Mr. David Shalitim, told the meeting that the workers had put the factory on its feet, "by working for low wages and in difficult conditions, through which the owners had grown rich." He called on the workers forcibly to resist removal of the machinery. The Mayor said that the Municipality had built the factory for the owners at a cheap price. Thanks to the Municipality's efforts the late Finance Minister, Eliezer Kaplan, had allocated thousands of dollars for equipment on the condition that the plant remain in Tiberias. The Natanya plant had been authorized by the Government only on the condition that the Tiberias work would not be affected.

The Company had agreed, Mr. Zahar continued, but later announced that it would remove half the equipment because rail transport of wood from Haifa to Natanya was cheaper than trucks to Tiberias. He said that the Company would not lose on the plant as claimed, but merely earn less.

The Mayor, the Labour Council Secretary, representatives of the Company and the local Police Commander then went off for further negotiation, and after 45 minutes the Mayor returned with a written agreement by which the Company undertook not to remove any more machinery until the case is referred for urgent discussion by the Government. The machine under dispute would be repaired and returned to the factory. The workers then returned to work.

Four months ago the PEC acquired two-thirds of the factory shares and stated that they would enlarge the factory. The Municipality then transferred a suitable plot to the Company. Suddenly, policy was changed "for economic reasons," and the firm stated that the plant would be reduced to half size, and would make cases only for the use of Galilee farmers. The Mayor then said that the scheme would be carried out "only over my dead body."

Tobacco Workers Want Their Back Pay

ACRE, Monday. — A general sit-in strike was started by the 14 workers of the Mur Company, Ltd., tobacco stores, here this morning, because they had not been paid for over three months. The company reportedly owes the workers IL.4,500.

WEIZMANN

(Continued from Page 1)

of congratulations on the 20th anniversary of the Daniel Sieff Research Institute received by Mr. Meyer Weisgal, Chairman of the Weizmann Institute Executive Council, from Sir Simon Marks, President of the Weizmann World Memorial Committee and Mr. Harry Sacher, member of the Boards of Governors of the Sieff and Weizmann Institutes.

A postal agency is to be opened tomorrow at Yad Chaim Weizmann, and will remain open until Friday.

Mr. and Mrs. Fredric R. Mann were the guests of honour at a luncheon party given today by Mr. Meyer W. Weisgal at the Weizmann Institute. Other guests included Mr. and Mrs. Israel Sieff and their daughter, Mrs. P. Giaquinto; Mr. Sigmund Gestetner; Dr. B. M. Bloch, Administrative Director of the Weizmann Institute of Science, and Heads of Scientific Departments.

Mr. Sigmund Gestetner, of London, Honorary Treasurer of the Weizmann Institute Foundation, and Mrs. Gestetner, were hosts at a dinner party at the Sharon Hotel in Herzlia tonight for Earl Jowitt, Leader of the Opposition in the House of Lords, and Countess Jowitt who have come as guests for the Yad Weizmann ceremonies, for Mrs. Chaim Weizmann, and for 40 guests, including members of the Sieff and Marks families of London, and Mr. Anthony Moore, First Secretary of the British Embassy and Mrs. Moore. Mr. Gestetner welcomed the guests. Lord Jowitt, Mr. I. M. Sieff, Mr. Fredric Mann, Mr. M. W. Weisgal, and Mrs. Ayala Sacks of Canada responded.

The Israel Philharmonic Orchestra
mourn the death of their beloved friend
LILLIAN FRIEDLANDER
May she rest in Peace.

'Israel Police Need More Training'

Jerusalem Post Reporter

TEL AVIV, Monday. — The Israel policeman needs more extensive training, the Chief of the Vienna Police, Mr. Joseph Holaubek, told the press here today at the end of a 12-day visit as the guest of National Police Headquarters.

The local policeman is trained for only four months, and his Austrian counterpart for two years, Mr. Holaubek pointed out. He invited the Israel police to send several officers to study the methods of the Austrian police. A few police officers were the guests of the Viennese police last year.

The visitor, who is also head of the Austrian Security System, leaves tomorrow after an extensive tour of Israel and a three-day private visit to Jordan, Syria and the Lebanon at the end of last week.

He observed that the Israel police effectively maintained law and order despite its limited manpower which was composed of personnel from many different countries.

Mr. Holaubek was impressed with the development of Israel and especially with the "Socialist and idealistic achievement of the kibbutz movement which was entirely new to me as an Austrian."

Present at the reception for the press at the Ramat Aviv Hotel were the Austrian Consul General, Mr. Karl Hartl, the chief of the Haifa Police District, Mr. M. Sella, who accompanied Mr. Holaubek on his tours, and the police spokesman, Mr. A. Yanai.

200 Sit Down Before Tel Aviv Town Hall

TEL AVIV, Monday. — Over 200 workers began a sit-down strike in front of the Municipality building in Rehov Bialik here today. They are protesting the dismissal of 100 men from the Municipal emergency public works scheme.

The strikers were sent by the Labour Exchange, which had rejected Mayor Levanon's offer to employ 200 workers, leaving 100 idle. The Ministry of Interior today refused to increase its allocation to the municipal funds for the hiring of the dismissed workers.

The men may intensify their strike tomorrow by moving into the municipality building. It is understood that the Mayor may then ask the police to evict them.

ON TRIAL FOR THROWING WIFE DOWN WELL

TEL AVIV, Monday.—The trial of Natan Tesse, 20, of Sharia, near Petah Tikva, charged with murdering his wife, Shulamit, 19, last January by throwing her into a 45-metre well, opened in the District Court here today.

Mrs. W. Ostrowski-Cohen, for the prosecution, claimed that the accused had murdered his wife, who was in her fourth month of pregnancy, in order to get rid of her. Tesse worked in the Kotonia factory, living in Sharia while his wife lived with her two-year-old child at her parents' home in the Talpiot *ma'abara* in Jerusalem.

The trial will resume tomorrow. The court is composed of Acting President M. Kenet, presiding, and Judges Y. Zondelevitz and E. Manny. *(Ittim)*

FIVE YEARS JAIL FOR MANSLAUGHTER

HAIFA, Monday. — Salman Elaik, 18, of the Druse village of Yerka, Upper Galilee, was sentenced in the District Court here today to five months in prison for the manslaughter by stabbing of Nadim al Din, a youth from the same village, in June, 1953. Elaik was originally accused of murder, but the charge was altered with the prosecution's agreement. He pleaded guilty to manslaughter.

Defence Counsel M. Hawari pleaded that the matter had arisen over a family quarrel which had affected the community. The notables had now made peace between the two families, and the father of the victim was ready to appear in court to plead mercy for the killer. The accused's sister had meanwhile married Nadim's brother after a *sulha*.

STATEMENT ACCEPTED

Jerusalem District Judge M. Golan yesterday decided to accept the statement made by Nathan Schreiber to the police. Nathan Schreiber, who with his brother Yitzhak, is accused of stealing IL.34,000 from the Kupat Milve Vehisahon in Jerusalem, had opposed the presentation of the statement in court, claiming that he had been beaten senseless by the police and knew nothing of what he is reported to have said.

The Judge made his decision after examining the testimony in connection with police treatment of the accused. The accused could appeal the decision after the trial was completed, Mr. Golan said.

ZELINGER MURDER INQUIRY BEGINS

TEL AVIV, Monday. — The preliminary inquiry of Yehezkel Zelinger, suspected of the murder of his neighbour, Shabtai Krotozovski, as a result of a dispute over garbage cans in Ramat Gan shortly before the Kol Nidre service, opened in the Magistrate's Court here today. The accused has admitted killing Krotozovski, but said, that it was unpremeditated. Twenty-seven prosecution witnesses will be heard when the inquiry is resumed on November 12. *(Ittim)*

'RR Services Cheaper Than Truck Haulage'

HAIFA, Monday.—The railways tariff for the "combined service," whereby rail-carried goods are trans-shipped at the station nearest to the consignee's store and delivered to him by truck, was still substantially cheaper than charges for trucking alone, the General Manager of the Railways, Mr. M. Savidor, told the press here yesterday.

He cited several examples to illustrate the difference in transport costs. Carrying packed foodstuffs from Haifa Port to Tel Aviv destinations cost IL.2.750 a ton (truckers charge IL.5.110), and to "Jerusalem stores IL.6.635 (against IL.10.960 per ton by truck). To haul a ton of cement from the Nesher factory in Haifa to Tel Aviv area cost IL.3.500 (trucking IL.4.600 a ton), and to Jerusalem IL.5.950 (IL.12.500 by truck).

Tonnage delivered by combined service had risen from 1,500 tons in August, 1953 to 15,000 tons in August 1954, Mr. Savidor said. Goods in rail transit were strictly guarded, locked, protected against rain and secured against any damage.

The Railway administration was striving to earn more and cut costs, Mr. Savidor declared, with reference to its deficit. Since April, revenue from passenger traffic had increased by a fifth over last year and 16 per cent per passenger/km. January-May income from goods traffic had increased by 60 per cent over last year, and 41 per cent per km.-ton.

While total revenue in this period had risen by IL.654,000 about half from passenger and half from goods traffic, nearly all had been absorbed by higher wages, social benefits and fuel and material costs. A higher freight tariff was under consideration, and on November 4 slightly higher fares would go into force for single tickets.

The return ticket service, until now confined to the three big cities, would be extended to Hadera and Natanya. Travel by rail was 25 per cent cheaper than by bus, Mr. Savidor pointed out.

The seven trains a day between Haifa and Tel Aviv's new station would not run faster than before until a modern signal system is installed — at the earliest 18 months from now. Meanwhile, suburban trains between Lydda, Ramle and Tel Aviv, and similarly between Haifa and its Bayside suburbs, would take workers to their jobs in the morning and home in the afternoon.

20% of University Fees for Loans

The Advisory Committee for Higher Education and Science confirmed its decision of June 24, yesterday, setting Hebrew University and Technion tuition fees for the present scholastic year at IL.200. Of this sum 20 per cent will be set aside for long-term loans to needy students.

The Committee expressed its conviction that the present fee, together with the loans and scholarships given to needy and qualified students, ensured higher education even for those students without sufficient means.

It was reported after a meeting with students' representatives on Sunday that the Minister of Education, Professor B. Dinur, favoured a compromise fee of IL.150.

The Technion Students Committee yesterday decided to abstain, for the time being, from the "fee-payment strike" and to pay the first instalment, IL.65, of the annual tuition.

The Students Committee at the High School of Law and Economics in Tel Aviv has asked students not to register for the new academic year as long as no agreement on fees is reached.

Students Charge H.U. with 'Burglary'

Two Hebrew University students living at "Connaught House," Tancred Lane, have lodged a complaint with the police claiming that the University administration had broken into their room and had removed their belongings.

The two students, Mr. Abraham Haim and Mr. Selig Rubinstein, charge that the University wishes to house one of its institutions in Connaught House, now used as a students' hostel.

The police have opened an inquiry. *(Ittim)*

MAPAI FIX CONFERENCE

TEL AVIV, Monday. — The Mapai Central Committee met here today to hear a report by a special sub-committee set up by the Party Secretariat to formulate details of elections to the forthcoming Party conference. It is understood that the meeting ratified the sub-committee's arrangements and instructed the Secretariat to fix a date for the conference to be held within the next two or three months.

The Party's wage policy for the coming year is to be discussed at the next meeting of the Central Committee.

LABOUR COURTS

TEL AVIV, Monday. — A request that the Government establish special courts to deal with labour questions was voiced at today's meeting of the local Labour Council. The meeting also voted to call on the Ministry of Labour to tighten up labour laws, especially those governing night baking which, speakers complained, were being repeatedly broken.

A 15-man cultural sub-committee was appointed to organize activities in the 25 Histadrut clubrooms coming under the Council's jurisdiction.

Burial of Scrolls

Thousands of persons yesterday attended the burial ceremonies of three Scrolls of the Law in Jerusalem's Har Hamenuhot cemetery. The Scrolls, which belonged to the Biala and Belz hassidim, caught fire in the synagogue of the Hayei Olam Yeshiva in Jerusalem on Simhat Torah night.

Municipal employees were given the day off after a work stoppage had been ordered by the Rabbinate. *(Ittim)*

Siamese Twins Take Turn for Worse

REHOVOT, Monday. — The condition of the Siamese twins in the Kaplan Hospital here was today reported to have deteriorated. The physician in charge of the Surgical Department, Dr. Y. Tebbe, told an ITIM reporter that the danger to their lives had increased considerably during the past 24 hours.

Sholem Asch Making First Appearance

Jerusalem Post Reporter.

HAIFA, Monday. — Mr. Sholem Asch is to make his first public appearance in Israel, at a "literary evening," under the auspices of the Labour Council's Cultural Department, at the Amphitheatre on November 19, the Council spokesman announced here today. The spokesman was reviewing the Council's cultural programme, designed to make personal contacts between Haifa members of the Histadrut. He claimed that the Haifa Council had always been the "most dynamic in this field."

The Council is now publishing a regular monthly subscription series of 500 pruta pocket books, which had proved an extraordinary success. While usual Israel editions ran to 2,000-3,000 copies, the Council had already sold in Haifa alone 10,000 copies of each of this series. The three books so far published are "The Way of Dust" by M. Tabib, "Hedva and I" by Aharon Megad, and "The Shoemaker's Son" a translation of Andersen's biography.

A new monthly series, to include illustrated childrens' books; popular science; art and the labour movement was now planned. A new edition of the Bible, with maps, archaeological notes and illustrations is to be published later.

The Council is also now enlarging its theatre subscription scheme, to enable Histadrut members to see 10 performances by the leading companies during the next five months, at reasonable prices. The performances will be held on alternate Friday nights at the Ora cinema, and will include many premieres.

Besides these, the Council is also arranging a series of lectures; literature readings; Bible classes; study courses; cross-country tours and youth activities.

Breaks Marriage Contract, Must Pay IL.1,500

TEL AVIV, Monday. — Payment of IL.1,500 compensation for breach of marriage contract — the highest award ever given under the heading—was ordered by the District Court here today.

The defendant, a 40-year-old divorcé, had annulled all the marriage arrangements a week before the scheduled ceremony, allegedly after hearing rumours regarding the behaviour of his intended wife, a 37-year old bookkeeper. In addition to the compensation, the defendant was ordered to pay the plaintiff IL.60 for the unpaid vacation she had taken for the wedding, and IL.50 she had lost in having to revoke the transfer of her room to another person.

500 N. AFRICANS GO FROM SHIP TO FARM

HAIFA, Monday. — Another transport of 500 immigrants, almost all from North Africa, arrived here in the s.s. Golden Isles this morning. Most of the newcomers were of working age, with only a dozen over 50 years old, and there were very many children. Newcomers comprised only 70 families. Practically all of them were immediately sent by the Jewish Agency's Absorption Department to ten agricultural settlements in the Negev, Galilee and Beisan Valley.

HADERA FOUNDER DIES

HADERA, Monday. — Shimon Gordon, 86, one of the last survivors of the first Hadera settlers, died here today. He leaves a large family. The funeral procession was followed by many local residents.

FALSE TEETH
are they on your mind?
When through shrinkage of the gums, a denture loses its original suction grip, discomfort and embarrassment serve as constant reminders of its presence in the mouth. To end this unpleasant state of denture-consciousness use DENTOFIX adhesive powder for making false teeth fit firmly. Comfort and confidence are restored and there will be no more chafing of the gums, no more embarrassing situations. Get DENTOFIX in handy sprinkler tin from your druggist.
J. HILGERS,
Dental Preparations,
Binghampton N.Y., U.S.A.
In Israel:
Dentalon Company Ltd.,
96 Allenby Rd., Tel. 3135,
Tel Aviv.

Barclays Lends £3m. for Arab Accounts, £2m. for Israel

Jerusalem Post Reporter

Details of the recent agreement between the Israel Government and Barclays Bank signed in Jerusalem on September 26, under which the Bank is to grant Israel a £m. loan for ten years at four per cent interest, were published yesterday in the Old City weekly "A-Bareeh."

According to the report, £m. of this loan will be applied to the payment of blocked Arab bank accounts, while the remainder is to be used by the Government to strengthen the country's economy.

The following conditions were said to govern the release of blocked funds:

Every Arab individual or company holding a blocked account or deposit with Barclays or Ottoman Banks has to submit an application for its release to be checked within a fortnight by the Custodian of Absentee Property and the Controller of Foreign Exchange. (The deadline was agreed upon to speed up the proceedings).

Those claimants who had already obtained settlements through action in Jordan courts or through out-of-court settlements will not be required to re-apply, but details of their claims will be submitted by the banks to the Government as if submitted by the original claimants.

Within ten days of the signing of the agreement, the banks had to submit a full list of claims to the Government. Israel noted that among the cases pending is that of the Arab Bank (for about £500,000 an appeal for which had been lost in the British courts but which Barclays has now promised to repay).

Barclays Bank is said to have accepted in advance the right of the Israel authorities to reject "certain claims" on condition that they do not exceed £80,000. The bank will not settle these claims, and in the case of Jordan court verdicts in favour of the claimants, these claims will remain open and are not to be deducted from the general sum, pending one of the following three conditions:

1) Agreement by Israel for their unconditional release.
2) A general Israel-Arab settlement on all outstanding issues.
3) The expiry of the ten-year term of the agreement.

So far the two banks have concluded out-of-court settlements to Jordan account-holders for more than £m.

Doctors Holding Nat'l Convention in Haifa

The representatives of the 2,456 physicians in the Israel Medical Association will meet on Thursday for their 27th National Convention, to be held this year in Bet Harofeh, Haifa. Among the principal items on the agenda will be the as yet unresolved fight by the State-employed doctors for increased salary. In a report on activities, since the last convention two years ago, the successive stages in the fight for a "decent, minimal, wage" are lengthily reviewed by the I.M.A. Central Committee. The Committee concludes that although the Government had not yet acceded to their claim, the action taken revealed the unprecedented solidarity of the medical profession in this country.

Grave concern that a great part of the population cannot afford an adequate diet is voiced in a section of the report devoted to nutrition. The I.M.A. Committee asks the Ministry of Health to establish a central agency for nutrition. This body would advise on food imports, mother and child nutrition, and in general submit information to guide government policy.

The I.M.A. Convention will last for three days. Professor H. Zondek is to lecture at the opening session on "Our role in the field of science."

Zichron Mourns Lillian Friedlander

Jerusalem Post Reporter

The flag over the Zichron Ya'acov Local Council flew at half-mast yesterday when Mrs. Lillian Friedlander was laid to rest.

Preceded by children from the Nili school, the long funeral procession went from Beit Daniel, which the deceased had founded, to the synagogue where Rabbi Y. Asrieli delivered a eulogy. The procession then continued to the old cemetery of the village, where many of its pioneers are buried.

At the graveside, next to the tombs of Nita and Michael Lange, sister and brother-in-law of Mrs. Friedlander, Mr. R. Maman, on behalf of B'nai Brith, and Mr. Z. Bornstein, Chairman of the Local Council, paid the last tributes.

Mr. Joseph Bentwich, Mrs. Friedlander's youngest brother, and Mr. Justice Agranat, her son-in-law, recited the *keddish*.

AN EVENT of some importance can be a permanent record in the Social and Personal column of *The Jerusalem Post*.

For Best Quality Shoes
COOKS
ONLY
30 Reh. Ahad Ha'am, Tel Aviv
Tel. 3618

CHANGE OF ADDRESS
The Institute for Work Productivity, Haifa Branch, has moved to its new quarters at 82 Rehov Ha'atzmaut (fifth floor), Tel. 67675.

WELL KNOWN JERUSALEM ENTERPRISE HAS VACANCY FOR
Hebrew-English
Secretary
(female)
Only candidates with several years office experience, good typists, and who can start work immediately, should phone: 2296, Jerusalem, between 8-10 a.m.

MEGIDDO HOTEL
Haifa • Mount Carmel • Telephone 3620-4021-4322.
Proudly announces
the opening of the WINTER SEASON
The well known Band of
Boris Yahalomi
will play every evening from 8.30 p.m. till 1.30 a.m.
On Saturday: Five O'Clock Tea.
FREE TRANSPORT from Megiddo to Central Carmel after midnight.

UP WE GO!

MAIDENHEAD, England, Monday (Reuter). — James Low hid under his bed the fireworks he had bought for his children to celebrate Guy Fawkes night on November 5.

After lunch yesterday, he lay in bed smoking. Casually he flicked the ash from his cigarette. Then a rocket hurtled across the room, Catherine Wheels sizzled, and other fireworks went off with a bang. Within seconds, bedclothes and carpets were ablaze. The local fire brigade extinguished the flames.

Cables in Brief

FEAST. — Pope Pius XII symbolically crowned the Virgin Mary as "Queen of Heaven" in Vatican City yesterday in a grandiose ceremony inaugurating a new religious feast for the world's 400 million Catholics, which will be observed every May 31.

KILLING. — An American soldier shot dead a German boy at an ammunition dump in Karlsruhe, South Germany and then critically wounded himself, the U.S. army said yesterday.

HOSTAGES. — Karen rebels carried off 40 locally prominent people as hostages when they raided Milpalin, an important rail junction 100 kms. northeast of Rangoon on Sunday. The rebels looted the town.

DEATH. — Lord Clydesmuir, former acting Viceroy and Governor-General of India, died at his home in Braidwood, Scotland on Sunday night aged 80.

DISCOVERY. — A Russian expedition discovered settlements of early man, stone implements and the heads of spears and lances in the Primorye territory in the Soviet Far East, the Soviet news agency TASS reported yesterday.

LOCUSTS. — A swarm of locusts 20 kilometres wide descended in the Agadir region in Morocco on Sunday, wiping out tomato crops, agriculture authorities reported yesterday.

ACCIDENT. — Five men were killed and more than 20 badly injured when an army truck with parachutists overturned on a frontier road near Souk Ahras (Tunis), on Sunday.

HERUT BOYCOTTS I.S.S.A. MEETING

TEL AVIV, Monday. — Kupat Holim Leumit (Herut) announced today that it would not participate in the sessions of the Executive Committee of the International Social Security Association which open in Jerusalem and Tivon on Wednesday, because German delegates are attending.



He's a power in industry... a man of taste in private life... can afford the best and always sees that he gets it.
... Naturally he smokes NELSON!
Pure Virginia Tobacco
100 gms. for 50

1 ROOM FLAT
1st floor with telephone,
To Let
Room 15,
6 Reh. Frishman, Tel Aviv,
between 9 a.m. to 3 p.m.

5041
Israel Advertising Agency
FEINER & YOSSEF
94 ALLENBY RD. TEL AVIV 94

WANTED
to rent or purchase
Installation—
Shot or Sand Blasting
with or without compressor
Offers to be sent, at earliest, to: P.O.B. 7083, Haifa.
Tel Aviv.
The Jewish Agency for Palestine Equipment and Supply Division

WANTED
Locomobile
with 40-80 sq.m. heating surface for steam production.
Write: P.O.B.518, Haifa.

AUTO MISSING
Pontiac
model 1948, 4 door sedan chieftain, black, license No. Tav 3510 missing, since Sept. 16, 1954, from 14 Rehov Rambam, Jerusalem.
INFORMATION TO:
Jona Kushlev Ltd.,
Jerusalem, P.O.B. 949, Tel. 4467 or Tel Aviv, P.O.B. 1790, Tel. 66411.
Reward
for helpful information.

1 h.p. COMPRESSOR
with or without pressure switch

Benjaminowitsch & Son
(Eng.)
Bat Yam: 4 Rehov Balfour, Tel. 9839
Tel Aviv: 3 Rehov Markolet.
Please ask for our prospectus. Payments also on easy terms.

Wanted
PRESENTABLE, EDUCATED
TECHNICIANS
for servicing and maintenance of household appliances at clients' homes. Should hold driver's license.
Apply: No. 18, P.O.B. 833, Tel Aviv.

THE JERUSALEM POST

Founded as The Palestine Post in 1932. Published daily, except on Saturday, in Jerusalem by the Palestine Post Limited. Registered at the G.P.O.

Founder and Editor
GERSHON AGRON
Managing Editor
TED. R. LURIE

Editorial Office and Management: JERUSALEM: 9 Rehov Hahavatzelet, P.O.B. 81. Tel. 4233 (4 lines).
TEL AVIV Bureau: 32 Nahlat Binyamin P.O.B. 1128. Tel. 2261/2.
HAIFA Bureau: 1 Rehov Khayat P.O.B. 66. Tel. 4194 (2 lines).
SUBSCRIPTIONS: Inland IL.12.000. Foreign IL.24.000 per year.

Tuesday, November 2, 1954
Heshvan 6, 5715, Rabia Awal 8, 1374

WITH LOVE AND FAITH

By Moshe Sharett

THERE are men whose contribution to the shaping of history, that of the world and of their own nation, becomes clear and distinctly understood only with the passage of time after their departure. Chaim Weizmann must be numbered among the exceptional personalities whose mortal and transitory life is stamped with immortality — men who are chosen to leave their mark upon history during their own lifetime and in full view of their contemporaries. With their own hands they rear new and lasting sanctuaries and inevitably, when they are gathered to their fathers, it is in those sanctuaries they dwell.

Three qualities in Chaim Weizmann accounted for his greatness: ardent love, profound faith and a unique spirit of dedication. He drew faith and love from the depths of his people's life and his own soul. His inspiration—a divine personal gift granted by fate — became a supreme national asset. Armed with these three qualities, he emerged as his people's advocate in the earth-shaking days when a new world was about to be born. Indeed, when first he confronted the outside world with Jewish claims, he did so without having been chosen or formerly designated. It was the hand of Providence which raised him up from among the people, an inner voice which commanded him to embark on the struggle, and his own spiritual resources which gave him both the confidence and the call of duty to come forward to exhort and persuade. Even when the historic mission he had thus spontaneously undertaken later received the formal confirmation of popular election, his chief source of inspiration was not the task with which he had been officially entrusted, nor any decision taken by an elected body, but a nation's urge embodied in his own being.

Inspiration to Nation

In him the intense regenerative energies of a tormented people crying out for redemption, acquired renewed strength; they fructified his imagination; they spurred his actions. With the mighty power of prophetic utterance, he made articulate the longings and desires of generation after generation that had been condemned to grieve in silence. The spirit of Israel — the very foundation of its national existence, that extraordinary phenomenon of human history and a theme that challenged thinkers throughout the ages — that spirit manifested itself in Chaim Weizmann in all its strength and glory, marvellously fusing the "Shechina," the godly inspiration of the people, with the magic of its leader's personality. His very manner of expression was informed of the creative spirit so characteristic of his people — that burst forth with all its astonishing vigour in eternal verse of the Bible and in sayings of the Sages that are pertinent to all generations. Chaim Weizmann, too, did not laboriously formulate his thoughts in writing nor carefully polish and stylize his words; he gave free vent to his feelings in the fire of stormy debate and in the glowing oratory which poured from his lips with volcanic force.

In the substance of his utterance, no less than in its spirit, he was for his people and for all the world the symbol of the great Jew — true to the rock from which he was hewn, nourished at the roots of his people's being, proud of his heritage, confident of its deathlessness. He appeared before the nations of the world and their leaders as the illustrious exponent and the living personification of Jewish morality — not an abstract type of ethics soaring to lofty spheres of pure thought, but a morality which reaches down to the depths of human awareness, speaks for the wronged and affronted, insistently disturbs man's conscience, pronounces judgment, strives for righteousness, rebels against iniquity, cries out for immediate release and constructive endeavour in the future.

He never wearied of expounding and persuading. He never hesitated to storm the citadel of the human heart, to break into it and vanquish it. He was ever ready to begin afresh, to start once more from the very beginning — not only in fateful encounters where the destiny of his people seemed to hang upon his words, but in every meeting, every conversation with an outsider who did not understand, or with a Jew who had become alienated from his people. For anyone who was privileged to witness those magnificent attempts — so often accidental and unassuming — to subdue hard hearts and open unseeing eyes, it was always a source of wonder and surprise to observe his never-failing freshness of approach, the renewed vigour with which the hidden flame constantly leapt up, the boundless patience, the unfailing power to convince.

Radiant Personality

There was a radiance about his personality, and there were men who gloried in falling victim to its spell; though others were disturbed and alarmed by it or even fled from it fearful of its magic influence. Some were scorched by the flame and warned others against approaching it. Some were drawn irresistibly to it, like butterflies attracted by light. Almost without exception, men revered his moral stature and marvelled at the range and power of his spirit. In the course of his many years of activity he acquired world fame as one of the most distinguished men of his time — not only as a statesman of vision and as an outstanding national leader, but as a wizard of personal relations who fascinated everyone with whom he came in contact. He became an international legend in his own lifetime.

His extraordinary personal charm was reflected in his physique. His was no superficial, polished attractiveness, no smoothly conventional handsome face. An inner light glowed from his appearance. Nothing mannered or artificial about his conduct, nor any deliberate attempt to impress. Natural simplicity and innate good-breeding, which captured men's hearts and inspired respect. His erect aristocratic bearing, striking head and penetrating eyes, the unfailingly earnest expression of his face, the velvety texture of his deep voice, the measured rhythm of his speech, his chiselled phrasing, his moderate gait, the generous sweep of his gesture, the dignity that characterized his entire person — all of these, together with the remarkable effectiveness of his words, bore convincing witness to that rare and striking quality which men call greatness.

Friend and foe, disciple and opponent, admirer and antagonist, Jew and non-Jew, all acknowledged it. He himself was conscious of it, though no reference to this awareness ever passed his lips. Yet his relationship to the external world was affected far less by the realization of his personal distinction than by his sense of the great responsibility entailed by the position to which his people had called him; the honour which historic destiny had conferred upon him. The dignity of his status as leader of World Zionism and foremost Jew of his generation became imprinted upon his personality and never forsook his consciousness. That sense of historic mission was with him always—in private and in public, in the company of friends as well as in official interviews, at closed sessions and public meetings, in splendid European or American mansions and in humble huts in Israel, in hotels, aboard ships and aeroplanes. For all his genuine simplicity, he walked among us as a man apart, lofty of stature, robed in dignity, enveloped, as it were, in majesty.

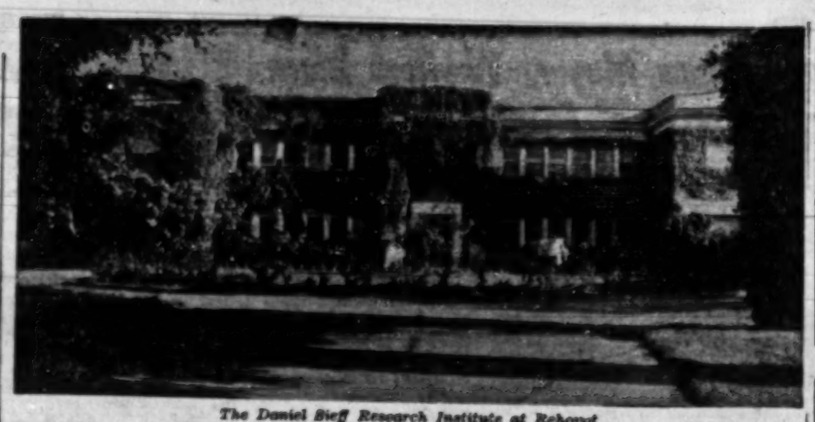
The impression he made, invariably so dignified and grand, was of transcendent moral value during the period of his effective leadership, that period of his glory and his grief. Those were the years when sovereign independence was our cherished, distant goal, as far removed from the realities of our life as dream from actuality. Weizmann's royal bearing embodied and symbolized for all men our people's readiness for statehood, its right to national freedom. Our destiny was extraordinarily generous to us when, during the beginnings of our national awakening and in the first stages of our struggle for redemption, it gave us two leaders of gigantic stature and mighty spirit, whose very appearance served to straighten the bent back of our people, to dignify it in its own eyes and those of the outside world, to give it the moral standing of a sovereign people.

World's Respect

For Jews and for the world at large Weizmann was the President of the Jewish State, even before the rise of Israel, even while the possibility of the State's emergence was still hidden in the womb of the future. Just as his stature was raised by his serving as the spokesman for a people with a great historic legacy, so the people's status was correspondingly enhanced by his greatness. Even after it was given to us to achieve independence and to take our place in the family of nations, we continued to benefit as a State — alas, for far too short a time — from his unquestioned moral authority and the profound respect the entire civilized world felt for his name.

And a nation which has given birth to such sons, in its present as in its past has earned its title to immortality.

(From the Hebrew)



The Daniel Bieff Research Institute at Rehovot

CHAPTER OF HISTORY

By Sholem Asch

THERE was a solemn hush in the majestic, high-ceilinged conference room in St. James Palace. The kings and queens of England looked gravely down from their portraits on the walls at the latest act in the drama of a nation, older by far than their own.

The British Empire was assembled there, the officials of the Foreign and Colonial Offices and their presiding Secretaries of State; all listening intently.

There was Lord Halifax, the Foreign Secretary, tall, earnest, ascetic-looking; his gaze fixed on the man who stood before him. That man with the massive, sculptured head held the centre of the stage. His audience of Ministers, Under-Secretaries, experts and advisers to His Majesty's Government, hung raptly on his words. The man who spoke was Dr. Chaim Weizmann, and he recounted a chapter in Britain's history during the First World War.

Declaration's Aim

He spoke of the Balfour Declaration, and the moral force which had inspired that great and noble act of statesmanship. He told of his conversations with Lord Balfour, with representatives of the French Government, with military leaders. He told of the support he had received from Lawrence of Arabia and of the agreement he had signed with Feisal, then leader of the Arab world. He made it clear that the intent of the Balfour Declaration was the creation of a home for the entire Jewish people — not only for those Jews who happen to be in Palestine. There was only one relevant subject the significance of which he minimized: that was his own part in securing the Declaration — a part made possible by his own great scientific contribution to Allied victory.

For all his deprecation of his own role in Britain's war effort a generation before, Dr. Weizmann's words left his hearers with the feeling that history was speaking there through one who had shaped not only Jewish history, but that of England and her Empire at a crucial moment in their existence. There were men listening to him who had themselves taken part in the war, who remembered its dangers and the long, long wait for the miracle of victory. The younger men in the room who knew the events of the First World War only from the pages of history books, were brought face to face with one of the moulders of their own national fate; this man with the Slavic-Semitic cast of features and high, intellectual brow, had taken his place in the chronicles of England.

After the conclusion of the session, an official reception was held in honour of the Jewish delegates. A prominent member of the Government told me: "What we have just heard concerns England much more closely than it does the Jews. It is a chapter in our history."

And another British neighbour of mine whispered to me, expressing a sentiment I have heard many times from both Jews and non-Jews, "This man is the stuff of which Disraelis are made. Who knows whether he might not be able to help his people more if he devoted his talents to British politics?"

Always Himself

What was the origin of this power of Chaim Weizmann to communicate with the inmost hearts of his Gentile listeners? He was always himself. He never forgot his origin in the Jewish heartland of 19th century Russia, and spoke with its authentic voice. He had never succumbed, like many of his young contemporaries, to the great illusion of universal emancipation aroused by the Russian revolutionary movement. To retain one's loyalty to the national ideals of the Jewish people in those heady days required deep-rooted faith in the Jewish masses, boundless love for the Jewish people, and belief in its liberation. One had to be stubborn, consistent, unbending—in the rigid tradition of Lithuanian Jewry.

It was this quality that made it possible for Weizmann to resist, during his student days in Geneva, young doctrinaires like Zinoviev, Axelrod and Martov, who sought a solution for the Jewish question within the framework of social emancipation. Within the Zionist movement itself, he had to find a middle road between the political Zionism of Herzl and the spiritual Zionism of Ahad Ha'am. And it was Weizmann who found the formula, combining mind and spirit with recognition of the necessity for practical work, contact with the soil, the Zionism of the pioneers.

This was his ideology, if it could be called such, his specific method and approach, which made it possible for Zionism to consolidate itself during years of riot and revolt and White Paper politics, and build positions of strength from which the ultimate advance to statehood might be made.

From "Chaim Weizmann: Scientist and Statesman," edited by Meyer W. Weisgal.

Manchester's Tribute

Tribute to Chaim Weizmann, as a former citizen of Manchester, England, was paid in a letter to Mr. Meyer Weisgal, Chairman of Yad Weizmann, from Alderman Richard S. Harper, Lord Mayor of Manchester. Expressing his regrets that official duties precluded his attendance at this year's Commemoration ceremonies, Sir Richard wrote:

"Dr. Weizmann spent a large part of his more active life in Manchester occupying, as you will remember, the position of Professor at Manchester University.

"It was in Manchester that he met prominent political leaders including the late Lord Balfour, then representing a Manchester parliamentary constituency.

"He made a valuable contribution to the war effort of my country, by his scientific discoveries during the First World War. I know also that he was always very proud of his relationships with Great Britain and took particular pride and pleasure in having been a citizen of Manchester for many years.

"I trust that the celebrations will be successful and will worthily commemorate the life of a great man who devoted himself to the rehabilitation of his people and to the increasing happiness of mankind."

ACRE BY ACRE

By Sir Lewis B. Namier

WHEN disenchantment with their newly won and very precarious freedom began to break on the Jews, some 50 years ago, there emerged the first "statesman of the stateless people," Theodor Herzl. But his was a purely political creed, seeking realization by methods still akin to those of the Pefrras. "None of us wish to reject the great idea that Zionism is a political movement," said his follower and critic (and ultimately his successor) Chaim Weizmann, in 1907. "But do not reduce politics to a mere approach to governments and to asking their opinion about Zionism."

Herzl was a Central-European Jew, out of touch with the Jewish masses in Eastern Europe; he did not think of them as a potential force, but rather as an object for a new type of Western-Jewish philanthropy. He gave the lead, but "did not know the workaday reality" which had yet to be faced and teated; this fell to Weizmann, the exponent of "synthetic Zionism," a bold programme backed by patient endeavour, and basing its claim on practical achievement.

First Leader

Weizmann was the first leader in the Dispersion acknowledged as such by the vast majority of Jews throughout the world and officially recognized by the Powers: and for the first time since the destruction of the Temple had a chance of national resurrection and reintegration come to the Jewish people. Weizmann was instrumental in securing it, and had guided the effort to convert it into a reality. But the time of the greatest chance was also that of disasters unparalleled even in Jewish history.

Weizmann's path had been grievous — hard almost beyond endurance. His burden has exceeded that of other statesmen: for he has had neither their power nor their resources, nor a clearly defined standing. Lord Balfour, "a master in the art of politics," discerned the snag and contradiction. "Often my uncle would descant to me," writes Mrs. Edgar Dugdale, "about the extraordinary difficulties of carrying political responsibility without political power, as the President of the Jewish Agency is compelled to do under the Mandatory regime."

His constituency encircled the globe, but he had no coercive power over his followers, nor any physical force to oppose to their enemies. The perquisites of the responsible statesman were lacking. He was even without power to tax: for his budget he had to rely on voluntary contributions, and a great deal of his time, thought, and energy had to be devoted to the raising of funds. Millions were required for the upbuilding of the National Home: to buy land at fancy prices and reclaim it, to bring in immigrants, to train and re-educate them. He was criticised by some to whom his methods seemed too slow and pedestrian.

"If there is any other way of building up a country," said Weizmann in 1931, "save acre by acre, and man by man, and farmstead by farmstead ... I do not know it." "The walls of Jericho fell to the sound of shout and trumpets; I never heard of any walls being raised by such means"

It was part of the extraordinary interplay of assignment, tragedy, and performance that in the very month of the Balfour Declaration the Bolshevist Revolution cut off from Palestine the Russian Jews, whose strong communal life had engendered a national consciousness in modern Jewry and who supplied the Zionist movement with its best leaders and workmen, and its most generous donors. Financial support had now to be sought mainly in America and Western Europe, and here the feeling among the wealthy was different. To enlist the support of hesitant men with half-avowed sympathies, Weizmann had to include a non-Zionist branch in the enlarged Jewish Agency; it was formed in 1929 — and the economic crisis which supervened falsified once more well-founded expectations.

And yet, in spite of many discouragements and obstacles, the National Home was growing. "I was able to achieve my task through hard and sorrowful work only," said Weizmann. "The way does not come to meet you."

From "Facing East," (London: Hamish Hamilton).

MAN OF THE FORESTS

By Boris Gouriel

THE land of rivers, lakes, swamps and forests in White Russia known as "Polesia," the vast "land of the woods" which was "not without a certain picturesqueness," was the birthplace and cradle of the Father of his people, 80 years ago.

It is impossible to ignore this "Land of Forests" in any attempt to establish a proper approach to Chaim Weizmann and his works. A new and invigorating spirit, the spirit of *Haskala* enlightenment and national revival, began to sweep through the woodlands, the lakes and swamps during the period of his early youth. It shook the dense forests, it penetrated into the heart of the Jewish settlement — "that prison which Czarist Russia set up for its Jews" — and it wrought a tremendous change in values among these people: it drew them out of the woodlands and they were borne westwards on rafts out of the shadowy depths of the forests into the bright lights of the cities beyond the seas, and the faint gleam of the *Ner Tamid*, the eternal flame, in *Eretz Yisrael*.

This "land of the woods" and the spirit of *Haskala* merged with epic harmony throughout the innermost recesses of Chaim Weizmann's being: It was the foundation on which the Zionist and scientist grew to maturity; the English school, that system of trial and error, rounded out his personality by a rare amalgam. "For me," wrote Weizmann in his autobiography, "Zionism was something organic, which had to grow like a plant, and be tended and watered and nursed like it." No wonder then that he frowned upon political shortcuts, had no faith in the rage and furore of revolution, loathed any shallow formula that was not based on fact. He knew there could be no royal road for the people's journey to redemption in the land of Israel; he knew only of the suffering and bitter struggle necessary to win every inch and foot of it: to add house to house, field to field, tree to tree, immigrant to immigrant. When he, the man of the forests, stood face to face of the wilderness in the Promised Land of his people, the winderness spoke to him in these terms: "You have the alternative of restoring my fertility, turning my swamps into blooming gardens and my desolation into verdant fields, or of having me sap your strength and consuming you."

Organic Zionism

It was this Zionism, pure organic Zionism, that turned the movement into one of practical *Halutzist* — pioneering; which saved it from relapsing into a casual, sterile territorialism, and which in the period between the two world wars created the Jewish National Home in Eretz Yisrael: thus preparing the ground for the revived State of Israel.

There was a streak of mysticism in this man of practical mind and realistic bent. In his heart of hearts the man of intellect and of *Haskala* foresaw the future. The genius at *realpolitic* divined with prophetic power that the eternal quality of Israel would always prevail. When Central Europe reverted to barbarism he sensed that "we are confronted by a wild primeval jungle in Europe, and in Asia we are threatened by the desert." He foresaw the Destruction and he fused them into one supreme vision: "These fateful days forebode extermination and salvation, or perhaps both of them together." He wrote those words in 1938. In this vision he came close to our ancient Prophets, the Prophets of doom and consolation. The secrets of the world were revealed to him in the recesses of his Jewish spirit.

In the twilight of his life, the two worlds — the world of the forests and the world of eternal Jewish tradition — seemed to move towards each other. His imagery conceived a clump of cypress trees, swaying in the wind from the immemorial Judean hills, which he saw from the garden of his home in Rehovot, as a *minyan* of Jewish worshippers reciting the Eighteen Blessings. The tree was sanctified by the air of Israel.

He chose a broad-boughed tree, dense and leafy, as the emblem for his home, his estate, the Institute of Science which bears his name. In the lovely pine forest behind his grave in Rehovot there is a young cedar growing. May he rest in its shade, this man of the forests — the first President of Israel.

Mr. Gouriel is Secretary of the Weizmann Archives.

NOTICE TO THE PUBLIC

Additional morning and evening classes for adults (beginners and advanced) will commence today, tomorrow and Thursday, at the "KADIMAH" Language School, 74 Ben Yehuda Road, Tel Aviv for

HEBREW ENGLISH FRENCH

Also special courses in English, French, all grades, for school children (classes are held in the afternoon). Details at the office, today, tomorrow and on Thursday between 9-12, and 4-6.

TOURISTS!
ASK FOR YOUR
FREE COPY OF
LA'TAYAR
ISRAEL TOURIST
FORTNIGHTLY
at all Government Tourist
Information Offices, Tourist
Hotels, institutions, etc.

Jewish Observer
and
Middle East Review
Editor: Jon Kimche
★
This Week's Issue:—
★ *Egypt after British Withdrawal — Political and Strategic Consequences.*
★ *Military Terms of Suez Agreement — What Egypt Gets.*
Available through leading news agents.
Sole Distributor:
STEIMATZKY'S AGENCY
Tel Aviv • Haifa • Jerusalem

Remember!
14 DAYS
Left until the
First Drawing
of
The New
1954
Popular
Loan Bonds
Buy Your
Bond Now
at any Bank
Against Cash

On the Instalment Plan at all branches of the Workers Bank; Bank Zerubabel; at the Kupat Milve VeHisakhon and at all Halva'ah VeHisakhon Banks throughout the country.



TO THE TRAVELLING PUBLIC

We take pleasure in informing the public that the new Railway Station at Rehov Arlosoroff, corner of the Tel Aviv-Natanya highway, will be opened for public service on Thursday, November 4, 1954.

The opening ceremony (entrance by invitation only) will take place tomorrow, November 3, 1954.

To our great regret we shall be able to put the entire building at the public's disposal only in a few months time.

Furthermore, we cannot assure the public complete travel comfort, owing to the acute shortage in passenger coaches. However, the situation will improve in a few months when the new waggons arrive.

With the opening of the new station, seven trains will be in operation on every day of the week except Fridays and eves of holidays, when only five trains will be in operation.

The following new schedule will remain effective until April 1955:

Weekdays (except Fridays and Eves of Holidays)

Leave Tel Aviv	Arrive Haifa	Leave Haifa	Arrive Tel Aviv
0650	0823	0650	0839
0907	1023	0749	0923
1230	1356	0927	1105
1401	1544	1411	1554
1729	1913	1600	1746
1814	2005	1745	1924
1949	2134	1859	2133

FARE SCHEDULE, effective November 4, 1954:
Tel Aviv—Haifa, single trip 800 prutot
Tel Aviv—Haifa and return IL. 1.400

We hope the public will meet our endeavours with sympathy and understanding.

Management of the
Israel Railways